

The Brooklyn Jewish Center Review

January, 1952

JERUSALEM TODAY

By MALKAH RAYMIST

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NEWS OF THE MONTH

A New Movement To Revitalize The Sabbath

The Brooklyn Jewish Center, a constituent congregation of United Synagogue, heartily endorses the following pronouncement, and urges all our members to participate in this endeavor.

THE Sabbath, in Jewish tradition and history, occupies a preeminent position. It has nurtured the intellect as well as the soul of the Jew; it has counterbalanced his disappointments; and it has afforded him a blessed opportunity for personality adjustment.

Under the impact of the tensions of our technological age, the observance of the Sabbath has tragically suffered. Because of the pressures of economic necessity, the Jew has been deprived of experiencing the delights of the Sabbath; he has even spurned, often enough, those Sabbath delights which he could experience.

Yet the significance of the Sabbath is very relevant to the life of modern Jews. We continually carry with us the tensions and the strains, the pressures and the burdens of daily living, with disastrous consequences on our physiological and mental health. The Sabbath, properly observed, offers us the opportunity to cast off the chains of routine and hypertension, to preserve our psychological, physical and spiritual equilibrium. Besides, Judaism is inconceivable without the Sabbath, its ritual, its observances, its leisure for study and meditation.

It is with a profound realization of the timeliness of these values and the necessity for the dynamic revival of the Sabbath, that we, the constituent organizations of the Conservative Movement, lay and rabbinic, call on the men and women of our congregations throughout the land to restore the Sabbath to its distinctive role in Jewish living. We call:

1. For the preservation of Sabbath ceremonies in our home.
 2. For Sabbath home observance, in prayer and practice.
 3. For regular participation in public worship at the Synagogue.
 4. For the avoidance, as far as possible, of acts and activities that are averse to the Sabbath and its spirit.
- We bespeak your participation in mak-

ing the Sabbath a living reality in your home and in your life.

The above statement is issued by the Rabbinical Assembly of America, The United Synagogue of America, The

National Women's League, The National Federation of Jewish Men's Clubs, The Cantors Assembly, The Educators Assembly, United Synagogue Youth, The Young People's League, National Assn. of Synagogue Administrators.

SABBATH SERVICE IN THE HOME

AS PART of the national movement sponsored by the Rabbinical Assembly and the United Synagogue of America for strengthening Sabbath observance both in the home and in the synagogue, we print below the Service which is to be held in the home every Friday night:

1. Kindling the Sabbath Lights

Before kindling the Sabbath lights, the following preparations are made. The table is set for the meal; two *Hallot* (covered with a napkin or a specially embroidered cover) and a cup of wine are placed at the head of the table; the candlesticks with the candles are placed in the center of the table; in accordance with ancient custom money is dropped into a charity box. The mistress of the house then kindles the lights, shields her eyes with the palms of her hands, and silently recites the following blessing and prayer:

"Boruch atoh adonoy elobenu melech boolum asher kidsbonu v'mitsvosov v'tsivonu l'hadlik ner shel shabbos.

Blessed are Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and commanded us to kindle the Sabbath lights.

May the Sabbath-light which illumines our dwelling cause peace and happiness to shine in our home. Bless us, O God, on this holy Sabbath, and cause Thy divine glory to shine upon us. Enlighten our darkness and guide us and all mankind, Thy children, towards truth and eternal light. Amen."

2. Blessing the Children

This beautiful custom was in vogue in the Jewish home of the past. It should be revived today.

After kindling the Sabbath lights, or immediately before the *Kiddush*, the father places his hands on the head of each child and recites the following blessing:

For Sons

May God make thee as Ephraim and Manasseh,

May the Lord bless thee and keep thee:

May the Lord cause His countenance to shine upon thee, and be gracious unto thee:

May the Lord lift up His countenance towards thee and give thee peace.

(A personal prayer may be added)

For Daughters

May God make thee as Sarah, Rebekah, Rachel and Leah.

May the Lord bless thee and keep thee:

May the Lord cause His countenance to shine upon thee, and be gracious unto thee:

May the Lord lift up His countenance towards thee and give thee peace.

(A personal prayer may be added)

3. Hymn of Welcome to the Sabbath Angels of Peace — Shalom Aleichem

You may familiarize yourself with the words and music of this hymn at the Friday Night Services at the Center.

4. Kiddush For Friday Evening

The head of the household raises the cup of wine and recites the *Kiddush*. The wine is then passed to everyone at the table.

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"Time" Misreads History

It is at once curious and disturbing how ingenious a determined hostility can be in searching out material for its spleen—and without regard for either the propriety or the accuracy of its effort. This, while a basic human fault, is always disturbing, and never more so than when it is found at a source which should be above such practices.

A recent issue of *Time* magazine contains a profile of Premier Mossadagh of Iran which, with delicious and delicate irony, describes his major contributions to the unrest of the year 1951. Insofar as the article points to Mossadagh's treatment of the Iranian oil resources, his hostility to the British, and his flirtation with the Communists, the article displays judgment, balance and an accurate evaluation of the interplay of historical forces. The writer, in a word, while somewhat of a partisan, is at the same time a passably objective and accurate commentator.

For no discernible reason at all, however, this same writer, by a complete *tour de force*, drags the state of Israel into the discussion. What is worse, he does so with a venom and bias that impels him to misread past history and mis-state present facts. He describes the establishment of Israel almost as crime against the Arabs, and ascribes American assistance to that epochal development as being motivated solely by political considerations. He discounts completely, by failing even to mention it, the immemorial Jewish claim to Palestine. He pours out copiously a flood of tears for the Arab refugees from Palestine, at the same time that he maintains complete

silence concerning the holocaust in Jewish history which, by reason of Nazi terrorism, made the establishment of the State of Israel an absolute *sine qua non* for the continuance of Jewish existence. He justifies Arab fears of "a further Israeli expansion," although he cites not one bit of evidence to prove the existence of such program or purpose of expansion.

A disquisition of this unworthy type cannot be left unanswered, nor can it be safely treated with indifference. *Time* is a magazine of large circulation and of much influence in moulding public opinion. Its statements of fact and policy, when true, are entitled to support. On the other hand, its publication as fact of matters which are untrue must be vigorously denied, and the policies in support of which these statements are made must be vigorously fought. That these statements are not true has been demonstrated time and again by every development of contemporary history. Thus, as to Arab refugees, every impartial observer concedes that their flight from Palestine was unnecessary in fact and politically schemed and urged by the false propaganda of the Mufti. The record also shows that Israel has made equitable proposals for the alleviation of their distress—proposals which have been incontinently rejected by the Arab leaders without even the pretense of consideration.

It has become crystal clear that the last thing which the Arab leaders desire is a settlement of the problem on any basis. Rather would they prefer that the issue be kept alive at all hazards to their

people in order that they, as leaders, might continue to inflame the Arab multitudes against the Israelis. A vital, free and democratic Israel in the Middle East, they realize, spells out the ultimate doom of their feudal prerogatives.

The canard against American governmental policies is a particularly despicable bit of scheming. *Time* cannot be ignorant of the large and influential section of American people whose sympathy with the establishment of Israel was one of the determinative influences in the formation of American policy in respect to Israel. These people were by no means American Jews only. Moreover, *Time* must know, as a matter of history, that as early as 1922 the Congress of the United States affirmed the principles of the Balfour Declaration. Mr. Truman at that time was not even a Missouri Senator.

All fair-minded people have an interest in this problem of biased journalism. Concomitantly, all fair-minded people have a right to fight against it. It is our suggestion that the editors and publishers of *Time* should be made aware of such protest through all proper and effective means of criticism and protest. We invite our readers to join with us, extensively and intensively, in this purpose.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THE SABBATH CAME FROM US – LET US TREASURE IT

THE Rabbinical Assembly of America and the United Synagogue of America have recently instituted a joint campaign among the Jews of America to revitalize the Sabbath in Jewish life. It is not an easy task, and it is good that both the organization representing the Rabbinate and the organization representing the laity have united in this holy endeavor. It will require the devoted effort of every Jew interested in the future of our Jewish spiritual life in this land.

I do not believe that it is necessary to tell the readers of the *Review* what the Sabbath has meant to the Jew throughout the ages. The Rabbis of the Talmud testify to the hold that the Sabbath had on the mind and soul of the Jew when they tell us that "the observance of the Sabbath is equal to the observance of all the Mitzvot of the Torah." Maimonides, the great codifier of Jewish Law, puts it tersely when he says: "The observance of the Sabbath and the prohibition of the idolatry are the two fundamental laws of our faith." We could go on and on quoting from our classic sources, all testifying to the important role that the Sabbath has played in Jewish life. Our modern interpreters of the Jewish soul are no less emphatic. Our national poet-laureate, Chaim N. Bialik, tells us: "After the acquisition of the Torah, the most precious and holiest possession of Israel is the Sabbath." To quote him once more: "If there remained nothing more of all our Mitzvot except the Sabbath, it alone could yet save Judaism from annihilation."

The Sabbath was the Jew's greatest contribution to the social life of man. It taught the world that man is not an animal to toil and drudge continuously, that there must be a day for rest and recreation. It was a revolutionary doctrine. The ancient Romans and Greeks ridiculed and mocked it. They called the Jews a lazy people because they rested from their labor one day in the week. Today, the whole civilized world has accepted the principle of the Sabbath.

But that day meant something more to

the Jew than mere physical rest. It was the day for spiritual uplift. To put it in Biblical words: *Shovat va'yinofash*—"He rested and took on new soul." It was the day when he was granted a *Neshamah Yeserab*, an added soul. On that day, he felt a peace of mind; he gave thought to the higher ideals of life; he studied and pondered God's ways. He felt the delight of the Sabbath day. The Rabbis describe the Jew on the Sabbath in their beautiful comment on the Song of Songs: "I am dark but beautiful" . . . "yea, I am dark all the days of the week, but I am beautiful on the Sabbath."

Alas, the reverse is true today. If Jewish life is spiritually cold and barren it is due in large measure to our loss of the Sabbath spirit. We have become wrecks in body and spirit. Our nerves are shattered because we have no rest. There is a constant drive and go. There is no day for cultural or spiritual uplift.

And the tragedy is greater because the Sabbath could be observed today. The five-day working week has made it possible for many people to observe the Sabbath—if there was a will to observe it, and a greater appreciation of the value and worth of the Sabbath.

I do recognize the fact that in many trades and occupations the five-day working week does not yet apply, and that under the present economic structure in our American life many people who would like to abstain from work on the Sabbath are forced to labor on this day. But even in such cases much of the Sabbath spirit could yet be retained.

The reader may recall the Rabbi's comment on the two expressions regarding the Sabbath command in the two versions of the Ten Commandments recorded in the Bible: *Shamor* and *Zachor*: "Observe the Sabbath" and "Remember the Sabbath." Both of these commands, the Rabbis tell us, were spoken by God at one time—simultaneously! It would indeed be beautiful if the Jew today could both remember and observe the Sabbath day. But if

he is prevented from fulfilling the command *Shamor*, he can still fulfil the *Zachor*! The Jew still can remember the day and partake of its spirit of holiness.

What is essential is the *will* and the *understanding*. There must be a beginning in Sabbath observance. There is no must for a Jew to do his or her shopping just on the Sabbath day.

If one is prevented by circumstances beyond his control from attending the Synagogue service on Sabbath morning, there is no reason why he or she, cannot attend the service on Friday night, and thus breathe in some of the spirit of sanctity of that holy day.

We can make a beginning in Sabbath observance in the home. Just imagine what a different attitude we could create in the minds of our children—what a different aspect the home would assume, if the mother would usher in the Sabbath with lighting the Sabbath candles on Friday at the approach of the Sabbath eve, and if the father would recite the Kiddush, or even part of it, as they start the Sabbath meal. If one cannot observe all the ritual regulations and prohibitions with regard to the Sabbath, let one show his appreciation of the day by observing as much as one can; let the Jew show some willingness to preserve the spirit of the day, and we would be surprised to note what a different, more healthy, more wholesome Jewish life would be ours.

If I were asked, "Can the Sabbath be revitalized in our day; can this campaign in behalf of the Sabbath be successful?" I would unhesitatingly answer in the affirmative. It will depend solely on the will of the American Jew. Herzl's words with reference to the rebirth of Zion may also be applied to the revitalization of the Sabbath: "If you but will it, it is no dream!"

Let us all join in this holy effort, let us unite in a concerted endeavor, and we will realize the truth of the words of *Abad Ha-Am*: "More than the Jew has preserved the Sabbath; the Sabbath has preserved the Jew!"

Israel H. Peruthal

JERUSALEM TODAY

By MALKAH RAYMIST

*The City of Biblical Traditions
is Rapidly Developing into a
Modern Metropolis — Including
Convention Hall*



Craftsmen Producing Metal Art Objects in a Jerusalem Shop

JERUSALEM has greatly changed since it became the capital of Israel. Known through the centuries as a quiet, sleepy city where the tempo is slow and streets deserted after dark, Jerusalem of today has become lively with industries, new building and a tenfold increased traffic, due to the rapid growth of its population.

The population of Jerusalem has doubled since the War of Liberation. Toward the end of the Mandate, Jerusalem had 100,000 inhabitants. After the siege, its population dwindled to about 70,000. Today, according to the latest census, Jerusalem has 135,000 inhabitants. In less than two years, its population had been doubled, as a result of a deliberate policy on the part of the Israel Government, who had decided at the beginning of 1949 that the population of Jerusalem was to be doubled within the shortest possible period of time. In addition, there are now over fifty settlements situated along the Jerusalem road between Hartuv and the city, as compared with six in 1948. The purpose of this expansion was twofold: to reinforce the defenses of the city which remains encircled by a ring of Arab territories, with the exception of one narrow road that forms the famous Jerusalem "Corridor"; and to inject new life into what had hitherto been chiefly a residential city composed of the devout and those living on the charity of others, and civil servants who formed a considerable part of the population, due to the system of centralization adopted by the Mandatory Government.

The Government of Israel spared no

efforts to revive the ancient historical city, depleted of its population and devastated by the war. It encouraged new immigrants to settle in Jerusalem, offering them housing in abandoned enemy buildings and employment on public works and in administration. Immigrants flocked gladly to Jerusalem, attracted by its sacred associations, its heroic reputation and, last but not least, by the possibilities and openings available in the expanding capital of a new state.

As every nook and cranny of Jerusalem became filled to capacity, the Government began to settle the continual stream of newcomers in abandoned villages around Jerusalem and along the "Corridor." When all abandoned villages that had not been destroyed beyond repair had been occupied, work villages and *ma'barot* were established, and work began on the construction of permanent dwellings in and around Jerusalem under the Government and Jewish Agency housing schemes.

Out of the above mentioned 135,000 comprising the present population of Jerusalem, 70,000 are the original inhabitants who remained throughout the siege, 15,000 consist of returning residents and discharged soldiers and the balance—over 50,000—are new immigrants who settled in Jerusalem and its immediate surroundings. A word of explanation must be said about returning residents. During the siege of Jerusalem several thousand persons left the city for reasons of safety. Many of the government officials had been

transferred to the Kirya. But with the gradual return of Government offices and the various Ministries to the capital, large numbers of civil servants have now returned to Jerusalem. Even considerable numbers of Government officials recruited from among those residing in Tel Aviv will eventually be transferred to the capital when the entire administration becomes concentrated here.

Since the establishment of work camps and of *ma'barot*, the immigrant camps are no longer overcrowded. Of the 135,000 inhabitants of Jerusalem, not more than 12,500 are living in immigration camps, several of which are in the immediate vicinity of the city. The largest is Talpiot, which comprises 9,000 inhabitants: Castel, 1,700; Giv'at Shaul, over 900, and Mekor Chayim, over 700. The rest of the population, including the newcomers, are accommodated in permanent dwellings.

The housing schemes undertaken by both public and private bodies are in varying stages of progress and they include 3,030 housing units to be built by the Government, 2,700 for new immigrants and 330 for civil servants and police; 200 by the Jerusalem Municipality; 650 by the Histadrut and over 200 by several housing companies, the most important of which are *Rassco* and *Pagi*. The initials of former stand for Rural and Suburban Settlement Company, a large amount of whose capital was subscribed by the Jewish Agency. The Company caters for middle-class settlement

This article is reprinted from the Jerusalem publication, "Zionist News Letter." The illustrations are by courtesy of the Economic Department of the Jewish Agency.



Building a New Water Supply System For Jerusalem

in rural and suburban areas. *Pagi* (Poalei Agudat Yisrael), an organization of religious workers, have made a worthy contribution to the rebuilding and development of Jerusalem in both the industrial and popular housing field. Their first undertaking, the Sanhedria housing project on the very boundaries of the city, was completed in 1949 in time to play an important part in its defense.

Since all habitable and repairable buildings belonging to the Custodian of Abandoned Property have been occupied long ago, large numbers of seriously damaged buildings, which the Custodian had no intention of attending to have also been repaired and are now being used as dwellings and industrial and business premises. Rent for these premises is higher than that normally paid by the tenants living in undamaged buildings belonging to the Custodian. Loans have been granted to owners of damaged buildings to enable them to reconstruct them, and entire quarters that have suffered from the war have been, or are about to be, completely rebuilt. Besides these, a number of public buildings are in the process of being erected all over Jerusalem. The most important of them are: the Convention Centre, the new Town Hall, Mosad Harav Kook, and a number of schools, synagogues and *yeshivot* built by the Municipality. The Histadrut, too, is engaged

in a large building project of its own—that of a cultural and sports centre. In 1949, there were only 200 workers engaged in the building trade in the whole of Jerusalem. Today there are over 4,200 persons working on buildings in the entire Jerusalem Municipal area.

A number of new stone quarries are being exploited in the vicinity of Jerusalem and the largest, called Even Vesid—partly financed by the Jewish Agency—has been provided with new equipment obtained from the U. S. A. through the

Import-Export Bank Loan.

It is essential for growing centres of population to be served by an efficient network of communications. Many new roads have been built around Jerusalem, linking the new suburbs with the old. The Jerusalem municipal area extends along the "Corridor" as far as Hartuv, where the Judean Hills begin to descend into the plain. Road and rail communications linking Jerusalem with the outside world have been consolidated and developed. An average of 30,000 to 40,000 passengers now travel by bus to and from Jerusalem per month not to speak of the twice daily train service as far as Haifa. The number of local buses plying in the city has increased to well over a hundred.

During the first year after the War of Liberation, the Jerusalem Municipality worked smoothly and efficiently at repairing the damage and at improving conditions in the city. Roads were mended, public buildings reconstructed where necessary and made serviceable, drainage repaired and developed, and public parks and gardens given a new lease of life after the long neglect they had suffered. The Municipality, which was left by the Mandatory Government with an empty treasury, received a large loan from the Government for various improvements and public works. Since the municipal elections of nearly a year ago, the good work has been carried on, but many improvements that are on the agenda have been held up due to the existence of political differences which have unfortunately



New Factories Under Construction in Jerusalem

somewhat interfered with the activities of the newly elected town council.

The transfer of Government offices to Jerusalem began in December, 1949, with the transfer of the Knesset and the seat of the Government to the capital and is still in progress. Some Ministries have been completely transferred, with only a skeleton staff remaining in Tel Aviv or the Kirya. Others have been partly transferred or have not begun to move. The majority of Ministries, including the Prime Minister's Office, are now established in Jerusalem. The last to come will be the Foreign Ministry. Until now over nine hundred rooms have been taken over by the Government for various offices.

The permanent Kirya, on the outskirts of Jerusalem, between Rechavia and Beit Hakerem, is now in the process of construction. In the opinion of experts it will take years to complete, as new buildings will be going up all the time, as necessity arises. At present, the first three large office buildings are under construction. The Kirya is to become a small, well-planned town, provided with gardens, restaurants, kiosks, and several hotels, to accommodate persons who have business to transact with Government Offices.

Adjoining the Kirya, already towering in its scaffolding, is the Jerusalem Convention Centre. The idea of erecting a Zionist Congress Building in Jerusalem, was first proposed in the middle 1930's. But the circumstances were not favorable to such an enterprise. During the War of Independence a campaign was launched in Tel Aviv for a popular loan to finance



A Flour Mill is Added to Jerusalem's Industries

the erection of a centre for the staging of national and international events in Jerusalem. The Jerusalem Development Department of the Jewish Agency, however, conceived a similar plan at the same time. The two projects merged into what is known today as the "Company for the Convention Centre" (Binyanei Haumma). It is an imaginative enterprise, conceived on broad international lines, with infinite possibilities in the way of accommodating a variety of cultural, commercial and public enterprises such as exhibitions, congresses, conventions, festivals, etc. Once completed, the activities of the Centre may become an international attraction, serve as an incentive to tourism and make a contribution

to the cultural development of Israel. The estimated cost of the building is above £1,000,000. The founders of this project are: The Jewish Agency, the Jewish National Fund, and the Jerusalem Economic Corporation. South African Jewry has contributed to the building of the Congress Hall. Founder shares are held by the above three partners to the amount of £150,000. Preference Shares issued to economic corporations within Israel amount to £100,000 (of which sixty-five per cent has already been issued). Popular Member Shares at £10 each have been distributed to the amount of £150,000. Further shares will be launched soon to the amount of £100,000 owing to the immense popularity of these shares, as witnessed by their rapid sale.

The following events have already taken place in the half finished Convention Centre: the 23rd Zionist Congress, the first to be held in Israel, followed closely by the International WIZO Conference. There had been doubts as to whether the building—only half finished at present—would be able to house the Congress in time, but thanks to the energetic endeavors of its directors and untiring efforts of a staff of decorators and workers, the wallless, roofless scaffold was transformed as if by magic into beautiful spacious halls, galleries and rooms by the use of large quantities of draperies and boards.



The plant of the Jerusalem Shoe Corporation

In the near future, an international exhibition and scientific Symposium on "The Conquest of the Desert," in which exhibitors from thirty countries will take part, will be held. Another event that is planned to take place is the Davdic Trimillennium Festival, to mark the anniversary of Jerusalem as the City of David. Besides these, negotiations are in progress with several international bodies who have signified their intention of holding congresses in Jerusalem. Among them are, the World Federation of United Nations Associations and the International Chambers of Commerce.

Since the War of Liberation, the Hebrew University and the Hadassah Hospital buildings on Mount Scopus have been inaccessible, cut off from Israel by the Arab Legion. These institutions are now dispersed, each in half a dozen buildings, throughout the city. The number of university students has risen to over 2,000, excluding the post graduate medical school of Hadassah. Special funds have been allocated by Hadassah and by the Friends of the Hebrew University to build new permanent premises for both institutions, in the immediate vicinity of Jerusalem.

An emergency pipeline, constructed under fire, brought 3,500 cubic metres of water daily to Jerusalem soon after the War of Liberation. In 1949, the Municipality constructed a new water pipeline with money from the Government loan. This pipeline supplies Jerusalem with

15,000 cubic metres in twenty-four hours, which is however insufficient. The Government has now undertaken to build an additional pipeline to supply 30,000 cubic metres per day, to augment the existing supply.

Consumption of electricity has risen so enormously that the antiquated machinery supplying electric power to Jerusalem is severely overtaxed, causing shortages in the electricity supply. The situation will not improve until a completely new set of generators is installed in Jerusalem, which is the only city in Israel to receive current from a private company, and not from the Palestine Electric Corporation power stations, which supply the rest of the country.

Jerusalem, the former centre of pious Jews who came here to pray and die, is now rapidly becoming an industrial centre. The Jerusalem Economic Corporation extends guidance and active help to industrial enterprises, large and small, desirous of establishing themselves in this city. The Jerusalem Economic Corporation, with a paid-up capital of £550,000, was founded jointly by the Government of Israel, the Jewish Agency, the Jewish National Fund, the Histadrut, the Palestine Land Development Company Ltd., and the General Zionists Constructive Fund. This joint body has been instrumental in erecting industrial buildings covering an area of 25,000 square metres, which are leased to a variety of co-

operative and privately owned undertakings. The Corporation is helping trade and industry by granting loans, and, due to its assistance, a number of new commercial and industrial enterprises have sprung up in Jerusalem, and others have enlarged their premises, improved their equipment and increased their staff. Factories and workshops are constructed by request, on a hire-purchase basis, thus enabling the owners to acquire the premises and equipment over a number of years.

The Romema Quarter, in the Northwest of Jerusalem, where the Convention Centre is being built, is a new industrial area. The Jerusalem Economic Corporation has received large tracts of this area for development, and has undertaken to develop the entire zone. In the adjoining Bayit Vegan area, where already a number of factories exist, another industrial zone is being developed. Membership of the Jerusalem Workshop Owners' Association rose from 325 in 1949, to 1,430 in the summer of 1951. The number of members of the Manufacturers' Association increased during the same period from 55 to 100. Most of the trades and enterprises established during the last two years belong to new immigrants. The increased industrial activities naturally call for larger numbers of skilled labor, and a number of new vocational schools have been opened in Jerusalem by the Government and the Municipality. The Israel National Bank and the Discount Bank have been encouraged through this expansion of activity, to

The new Jerusalem that is growing up is developing its own style of architecture adapted to the land and the



spirit of Israel. Here is a sketch of a group of buildings to be erected on King George Avenue.

open new branches in several parts of the city.

There is hardly any unemployment in Israel, and Jerusalem is no exception. During the first half of the year, 1951, more than 4,000 new immigrants were provided with permanent employment. Employment was found for some 7,000 ex-servicemen discharged from the army, chiefly in Government offices and on public works projects. There are almost no unemployed even among unskilled immigrants, for they are quickly absorbed into road building or into the Keren Kayemet afforestation projects. Today Jerusalem counts well over 35,000 wage earners.

With the exception of the Hebrew University, that has greatly expanded its activities, there are a large number of schools for higher and professional studies in Jerusalem. Many nursery schools have been opened by the Municipality and by private persons, to cope with the influx of immigrant children. Additional elementary schools have been opened in every locality and some schools have double shifts, working morning and afternoon. With hardly the last day-pupil out of the classes, a new and different type of pupil begins to pour in—the working youth who has not completed elementary school studies and is under obligation to attend evening courses in general subjects until the age of eighteen. Evening classes for adults, beginning with the elements of A.B.C. for the illiterate and ending with a variety of specialized lectures and courses in the sphere of higher studies, are offered to the public. Professional schools have increased in numbers and expanded in size. Secondary schools are filled to capacity and several new ones have opened. Compulsory education is beginning to make itself felt. There are less idle urchins in the streets, and even newsboys and boot-blacks are rounded up, washed and sent to school under a variety of not always very effective threats.

Cultural activities in Jerusalem are many and varied. There are three musical institutions, of which two have the rank of Conservatoires, three ballet schools of varied tendencies, and a number of musical societies. The two broadcasting stations, Kol Yisrael for the local listeners and Kol Zion Lagala—beamed to countries abroad—have their headquarters

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THE CHECK

By ABRAHAM RAISIN

Translated from the Yiddish
by Henry Goodman

MR. GOLDBERG, a man in his thirties, with a long, lean face wearing a care-worn expression, was looking through the morning mail in his office. There was little to read in the letters. A few words, clearly set down as only a typewriter can do it (hand-written letters hardly ever came to him), informed him of the business at hand. The letters were not only written on a machine, but seemed machine-like in content, and Goldberg, who was romantically inclined, felt, as he read them, that he was walking along a smooth pavement without a tree on either side, without a flower or blade of grass.

It was even more difficult for him to answer the letters, that is, to dictate the answers to his stenographer. The words dropped from his mouth mechanically while the girl set them down in shorthand, then began hammering them out on the machine. Only for his signature did Goldberg need to use a pen. But even the signature seemed to come out from a machine. One signature did not differ from another. His name, Harry Goldberg, was always of the same length, width and height, somewhat angular and written brusquely. The last stroke ended in a small hook . . .

Often he himself would wonder that his signature was so unchanging. When he was a boy, he recalled, he would always sign his name differently. The memory of those varying signatures sometimes filled him with longing. But some important business matter would tear him from the sentimental mood and he became again the business-man governed by duties, laws and rules . . .

A man entered the office.

Goldberg answered his greeting, pointed to a chair, and was soon engaged in going over some accounts with the caller. Then he wrote a check, gave it to the man and waited for him to leave.

However, after putting the check into his pocket, the man remained seated and with a friendlier expression he said:

"You know, Mr. Goldberg, I bring you regards."

"From whom?" Goldberg asked with slight interest.

"From a brother of yours—"

"A brother!" Goldberg now spoke

with more feeling." I have only one brother here—"

"That's your brother, then. We happen to live in the same house . . . He's a very fine person . . . not very rich . . . A child of his is sick . . ."

Goldberg flushed with a sudden embarrassment, but quickly his gray eyes brightened and he murmured:

"So, from my brother . . . Yes, thanks very much . . . a child of his is sick? Oh, that's bad, too bad."

His scattered words sounded so strange in the office that Goldberg, the stenographer, and the visitor looked surprised.

Goldberg was almost ashamed by this unforeseen occurrence, and when the man left he felt greatly relieved.

* * *

His brother's face kept floating before Goldberg's eyes—this brother whom he had not seen for a long time because he was always busy. It seemed to fill the whole office . . . wherever Goldberg turned, there was his brother whom he had always loved . . .

Now, he wanted to go to him at once, to find out about the ailing child. But—there were such important business matters today. Tomorrow? No, tomorrow would be impossible, too . . . or the entire week.

"I'll write him a letter, meanwhile, send him a check . . ." Goldberg decided, and in his agitation he said aloud:

"I must write him a letter!"

The stenographer, hearing the words "a letter," took her place at Goldberg's desk with her pad.

"No, no," Goldberg began to stammer bashfully, "this is a different kind of letter . . . I must write this one myself." He added with a smile: "This is a letter to a brother."

At first the girl looked at Goldberg as if she did not understand, then she said:

"Oh, to a brother . . . That's nice!"

There was a wave of brotherly feeling in the air.

In his own hand Goldberg wrote to

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MATILDA SCHECHTER

By BERTHA BADT- STRAUSS

"THE Schechters are coming to Breslau!" my mother happily cried out after having read a letter from overseas one fine summer morning, when we were children. Now that was good news for all the family: my father eagerly looked forward to some lengthy discussions about Ben Sira and similar problems with the stormy "Man of the Mountain," his scholarly friend Solomon Schechter; we children were looking forward just as eagerly to some noisy games with the three Schechter children — lovely Ruth, merry Frank and bright little Amy. And my mother was overjoyed at the prospect of seeing again her lifelong friend, her "beloved Tildele," Matilda Schechter.



Prof. Schechter and His Wife at the Time of Their Marriage

Well do I remember how Mother told us about her childhood friendship with Matilda Roth, the lonely little orphan whose pious father had passed away one Yom Kippur. The two girls had worked together, raved together about the heroes of art and literature . . . and had tearfully parted when Matilda, after passing her teacher's examination with high honors, accepted a position as governess in far-off Hungary. But some years after she returned from Hungary, my mother had suggested to her that she try her luck in England, where she herself had very close friends and had spent some inspiring years as a teacher and student. Mother was rather proud of the fact that it was she who asked her own friends, the kindly Friedlanders, the family of the Principal of Jews College in London, to invite Miss Roth to their home. There, at Tavistock Square, where all the good spirits of Charles Dickens still hovered about, young Matilda spent some pleasant years. She taught German to the only daughter of the Friedlanders, lovely little Lucy, and studied English and literature herself in the reading room of the British Museum. It was there that Matilda often met the "funny foreigner," as the English called him, a young scholar from Roumania with a shaggy mane of auburn hair and clear blue eyes. Young Dr. Schechter fell in love with the girl from Breslau. On their way home from the Haydn oratorio, "The Creation," he asked her the all-important question; perhaps the love song of the "gentle doves" in Haydn's music inspired and encouraged him. Ma-

tilda hesitated to leave her beloved brother and all her Breslau friends and go with the stranger. "If you say No," the impatient suitor said, "I shall go to Palestine, to Zichron Jaakob, where my twin brother lives, and become a farmer; if you say YES, I shall stay here and try to become a scholar!"

It seems that Matilda understood the young Schechter's longing. Soon they were married, though the salary of the "Reader for Rabbis" at Cambridge was rather meagre. Mother and father had been to see them in their Cambridge home, and they had deeply appreciated the atmosphere of the scholarly household where all the students felt at home. "Liberty Hall," they called their abode, because every guest was at liberty to do whatever he pleased. The personality of the Professor, dynamic, tempestuous, generous, dominated the house. But the quiet, serene woman in the background was its affectionate heart. Matilda, as mother often repeated, would have been an outstanding woman in her own right if her brilliant mind and great spiritual abilities had been developed and concentrated. She might have been a prominent teacher or speaker or even writer. She knew that, but willingly put herself in the background in order to serve the man who needed her as only a genius who is at the same time somewhat of a child needs the untiring devotion of a woman. She was satisfied to be, as she herself expressed it, perhaps a little ironically, "the appendix to a precious book." Not

only did she never tire of taking care of all the everyday duties which the scholar was apt to neglect—how often did she quietly remind him not to "make an ash-tray out of his waistcoat"—but she also did more important things for him; she read all of his "Essays" and represented the ideal public, the "intelligent Ignoramus," to whom Schechter's "Studies in Judaism" were addressed. Moreover, Matilda was the only person who could make her quick-tongued husband apologize, when one of his witticisms had hurt a dear friend, as happened not too infrequently. She was the soul of the house; and Mother never forgot how Matilda knew to make Jewish customs and holidays lovely in the eyes of her children, how all the three youngsters looked forward to every Friday night, when all of them used to play, recite, sing and enjoy "the Sabbath pleasure."

Came the day, when two of Schechter's close friends, Margaret Gibson and Agnes Lewis, brought to the Professor from Jerusalem those "ancient documents" which induced him, as he worded it, to create an act of "resurrection in miniature." Schechter had to undertake that momentous trip to the "Genizah" of Cairo, where he unearthed quantities of precious manuscripts. They furnished material for a lifetime of study and for generations of students. Matilda did not like to speak about this trip: Schechter was young and vigorous when he went to Egypt; "he came back an old man," she often said.

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*A Portrait of the Famed Critic
on the 25th Anniversary of His Death*

A LITERARY COLUMBUS— GEORG BRANDES

By ALFRED WERNER

IT IS a pity that Georg Brandes is virtually forgotten, and that nearly all of his books are out of print. Perhaps the time has now come for a re-evaluation of this "literary Columbus," the "Minos of Danish literature," the "kingmaker of European letters," as he was called at the height of his fame by his numerous admirers, though he himself preferred another and grander title — "swashbuckler of truth." For, like Ludwig Boerne and Heinrich Heine, Maximilian Harden and Max Nordau, he was convinced that the task of a critic was not confined to the appraisal of literary merit but included the larger work of the guardianship of the human spirit. In 1952, how many critics are more than merely book reviewers?

In his youth he had already declared his intention to become, not a scholar or a belletrist, but a "man of deeds," and he remained loyal to this decision throughout his sixty-five years of literary activity. He was twenty-nine when he became lecturer on belles-lettres at the University of his native city, Copenhagen. But though the young doctor of philosophy was widely considered the man best suited for the professorship of aesthetics which became vacant in 1872, he was not appointed. His modernism in literature, his radicalism in politics, his Voltairianism in religion had offended the conservative groups which dominated Denmark at that time.

Brandes moved to Berlin, keeping in mind that "a prophet is not without honor, save in his own country, and in his own house." And like one of his heroes, Goethe, he was opposed to any kind of narrow-minded nationalism. He believed in the prophecy made by the sage of Weimar to Eckermann in 1827: "National literature does not mean much any more, the era of world literature is in the making, and it is everyone's duty to accelerate the coming of this era."

The critic Brandes was the very man to grasp the concept of world literature, to contemplate all literature as one expression of an indivisible human spirit. Having traveled all over Europe and mastered several languages, he was able to initiate to introduce not only his compatriots, but also Germans, Frenchmen and Englishmen to the treasures of contemporary literature, emphasizing the significance of the progressive writers who had contributed to a deeper psychology,

a more liberal conception of moral ethics, a keener understanding of social justice and political freedom. He made the Germans acquainted with the Danish novelist, Jacobsen, with the Norwegians, Ibsen and Bjoernson, with the daring Swedish moralist, Strindberg. He recommended Pushkin and Turgenev, Dostoevsky, Tolstoy and Chekhov to the Western World and aided the struggling young Maxim Gorki.

Brandes could boast of the grateful friendship of the Goncourts, of Flaubert, Maupassant, Zola, Barres, Maeterlinck, Verhaeren and Anatole France. He fought for the Poles, Sienkiewicz and Reymont, for the Czech, Vrchlitzky, for the Italian, D'Annunzio. He was, above all, the first man to lecture on the epochal philosopher, Friedrich Nietzsche (who gladly acknowledged his indebtedness to Brandes). And he supported with his pen German "realists" like Hauptmann, Sudermann and Schnitzler, as well as the American, Walt Whitman, and the Briton, Meredith.

All the while he lectured and wrote articles and reviews, he was working on his voluminous "Main Currents in Nineteenth Century Literature," and books on Goethe, Heine, Disraeli, Lassalle, Shakespeare, and Scandinavian literature. In 1902 the same university of Copenhagen that had denied him a professorship thirty years before gladly appointed the world-famous critic as a member of its staff. But it was not the same reactionary institution. When this Nordic University was celebrating the fortieth anniversary of his start as a lecturer there one speaker pointedly remarked: "During these forty years it is not Brandes who has changed."

From his very beginning Brandes was opposed to the false sentiment and romanticism that threatened Denmark with the domination of what Nordau called "the conventional lies of civilization." He smashed the windows of the haunted castle that was 19th century Denmark and let in a strong gust of fresh air that stirred the accumulated dust of ages.

However, his life work is not without its weak spots. His Voltairian outlook made Brandes blind to certain of the virtues of religion; he was unable to appreciate the fine fruits of mysticism. Some critics of his work have remarked that his voluminous treatises on famous personalities contain little that had not been said before. But even his worst adversaries (and there were many people who disliked him) could not help admitting that his method of presentation was beyond criticism, and that he was one of the great masters of the Danish prose style. However, Brandes was not mainly concerned with the transmission of knowledge, nor with the beauty of style; he wanted to awake strong enthusiasm for his own ideals—freedom of inquiry, and freedom of thought—in the youth of Denmark in particular, and of Europe in general. And in this he succeeded.

But the Jew Brandes—what did he do for his co-religionists, and for Jewish literature? This dauntless champion of liberty—did he ever raise his voice in defense of his own oppressed race?

This was the challenge hurled at him in 1914, when he started his only and triumphant lecture tour through the United States. Danish Jewry was known for its advocacy of complete assimilation. But in New York Brandes met with a new type of Jew, proud and self-assertive, who fearlessly criticized the great man's attitude toward his Jewish tradition and his fellow-Jews.

To the criticism that he lacked feeling for his Jewish ancestry, Brandes retorted with the assertion that it was utterly preposterous to say that he denied his origin:

"I have been attacked all my life as a Jew and because I am a Jew, and could not forget or deny that I am a Jew, even if I wanted to . . . I am just as proud as Spinoza was to belong to the race of Maimonides, and just as indignant as he probably was to be excommunicated by some of them. I have done for my peo-

ple what I have done for many other oppressed nations. I have done—as a Jew—for the Jews whatever was in my limited power as a writer. Can anybody refuse me the name of Jew because I do not frequent the synagogue? But I do not go to any church either. I am not religious.”

The man who thus defended himself was born in Copenhagen, son of a Jewish merchant family, in 1842. His younger brother, Carl Edvard, became famous as an editor and statesman. The children received no Jewish education whatsoever. “Nothing was ever said at home about any religious creed,” he wrote. “Neither of my parents was in any way associated with the Jewish religion, and neither of them ever went to synagogue.” In later years, however, Brandes frankly regretted that he had never known the poetry of orthodox Judaism. But unlike many other Jewish intellectuals of that era he did not embrace Christianity, either. Was he, then, without any faith? No. In Thorwaldsen’s museum, which houses Greek art in the Danish capital, he discovered his religion: “There I found my church, my gods, my own true native land.”

That is, he found the creed of an artist. Heinrich Heine might have spoken so. But the Jewish heritage in both men was too strong to allow an exclusively aesthetic Weltanschauung to take possession of their souls. They were not only disciples of Beauty—they were seekers of Truth. For Brandes it was not enough to destroy the dominance of outworn sentimental romanticism and to pave the way for modern realism in art. As Boerne and Heine had done thirty and more years before, he fought against literary untruth with the deep conviction that it was part of a greater battle against injustice and intolerance. And on some occasions the cosmopolitan, the internationalist, even betrays a strange warmth of interest in his own people. In his “Main Currents,” for instance, when he describes how the Jews from Alsace and Lorraine humbly implored the French National Assembly in 1789 to grant them civil rights, he writes:

“Two years passed. In 1791 the Jews once more appealed. But in what a changed tone! The humble prayer of the slave had become the peremptory demand of the man. . . . Two years spent in the

atmosphere of the Revolution had given these pariahs not only self-esteem but pride. This time the measure passed without debate.”

In several essays and books Brandes defended his fellow-Jews Heine, Boerne, Lassalle and Disraeli against the attacks of reactionaries. In his biography of Julius Caesar he dwells upon the fact that the grateful Jews of Rome deeply mourned the death of the benevolent ruler, and in his work on Shakespeare Brandes emphasizes that the great Briton, in an age of inhumanity, possessed sufficient human feeling to make Shylock a “tragic symbol of the degradation and vengefulness of an oppressed race.”

Oppressed race! If, at times, he championed Judaism, he probably did so only

because of his fervent sympathy with the underdog. This, rather than Jewish loyalty, led him to fight for the re-trial of innocent Captain Dreyfus, and strongly to condemn the pogroms in Russia and Poland. Be that as it may, he surely followed at every juncture the noble principle he had set himself as a writer: “If he (the writer) is not Truth’s ordained priest, he is only fit to be thrown on the scrap heap.”

At any rate, the Christian world thought that the spirit of the prophets was alive in him, whether he cared for the Hebrew prayers and customs or not. He was portrayed as a modern *nabi* (prophet) by the English poet and essay-

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A BOOK ON THE SABBATH

Reviewed by Dr. Israel H. Levinthal

ONE of the most beautiful interpretations of the Sabbath to be found in Jewish literature, especially in modern times and in the English language, is presented to us in a charming and delightful book by Professor Abraham Joshua Heschell, Associate Professor of Jewish Ethics and Mysticism at the Jewish Theological Seminary of America, entitled, “The Sabbath, Its Meaning for the Modern Man.” Here we have a new approach to the Sabbath, a philosophic interpretation, yet presented in such beautiful and poetic fashion that it captivates both the mind and the heart of the reader. The author, who is steeped in Rabbinic and Chassidic lore, as well as in classic and modern philosophy, weaves the beautiful teachings from both these sources into a masterful tapestry of ideas and ideals, revealing all the beauty and the charm of the Sabbath day in Jewish life and thought.

With the touch of an artist, Professor Heschell contrasts the ancient Jewish glorification of *time* and the worldly glorification of *space*. “The meaning of the Sabbath,” he tells us, “is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to *boliness* in time. It is a day in which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.”

Almost every page in this remarkable book is worthy of quotation. Every aspect of the Sabbath spirit is brilliantly developed, and a new light is revealed to us of the beauty and the sanctity of this day that did so much to mould the character and the personality of the Jew. Even the charming wood engravings by the well known artist Ilya Schor, which illustrate every chapter, emphasize the spiritual beauty of this holy day, the Sabbath.

Here is a book, which should be read by young and old, which should grace every Jewish home. Nay, it is a book that should be read by Christians, too, in order that they may get a better understanding and a clearer appreciation of what the Sabbath meant to the Jew, and what it can also mean for the world of today.

The reader will surely agree with our author when he says:

“To set apart one day a week for freedom, a day in which we would not use the instruments which have been so easily turned into weapons of destruction, a day for being with ourselves, a day of detachment from the vulgar, of independence of eternal obligations, a day on which we stop worshipping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic struggle with our fellow men and the forces of nature—is there any institution that holds out a greater hope for man’s progress than the Sabbath?”

BEN-GURION CONDEMNS HERUT "REVOLT"

On January 7th, while the Knesset in Jerusalem was debating the question of negotiating with West Germany regarding financial amends for Nazi persecutions of Jews, members of the Herut (extreme right party) led by Menahem Beigin, created a riot in Zion Square, hurled stones into the Knesset building, and caused injuries to over 100 policemen and others. Following the "revolt" Premier David Ben-Gurion made this forthright broadcast to the nation.

consider it my duty also to tell the nation of the gravity of the criminal and treacherous plot which was launched yesterday by men of the former Irgun with the help and support of the communists, and also to assure the nation that we have taken and will take all the appropriate measures—and I emphasize the words "all measures"—to safeguard the sovereignty of the Knesset, the existence of our democracy, freedom of decision for the majority, the preservation of law and the security and peace of Israel.

I must first of all express my deep sympathy with the police, faithful servants of the people and of their security, who yesterday carried out their duties faithfully and devotedly and with extraordinary restraint. They stood up to a difficult test. While the incited crowd, armed with sticks and stones and gas bombs, in the streets and on the roofs of houses, fell on them with savage cruelty, the police exercised great restraint and carried out to the very end the order given them not to open fire. Even though many of the police were injured and bleeding, none of them contravened this order. I am certain that not only the Israel Government but also the entire nation is deeply appreciative of this magnificent disciplined behavior.

At the same time I must issue this stern warning to gangs and hooligans and their leaders that they should not take undue advantage of this measure of restraint on the part of the police and not rely on such restraints in the future. If necessary, they will use all the power and means at the disposal of the State against these bands of hooligans and terrorists without exception, in order to defend the law and the guardians of the law.

I do not underestimate the declaration of Mr. Menahem Beigin that he is preparing for a war of life or death nor have I any illusions against whom these threats are directed. I know, too, that it is not too difficult to carry out acts of murder against members of the Government at whose head I have the honor to stand. Nor am I ignorant as to who is the principal target of Mr. Beigin's plans in the war that he has declared "unto life or death."

I consider it my duty to inform the nation as Prime Minister and Minister of Defense: Do not panic, do not be afraid. There are sufficient forces and means in the hands of the State to defend the sovereignty and freedom of Israel and prevent the domination of hooligans and political murderers and protracted acts of terror in the State. The Army, the police and the people—who love freedom and independence are a faithful and an effective guarantee that this criminal and insane plot of Herut hooligans and their Communist supporters will not succeed.

The State of Israel will not be turned into a Spain or a Syria. The unclean ideology of fascism in its various guises either right or left, the ideology of the domination of the minority by force of terror and violence, which has attracted to itself an irresponsible and conscienceless group in Israel, will not be victorious, and we shall not let it destroy the freedom of the people and their sovereignty.

It is not my purpose, indeed I cannot, I will not delude the people. The danger is not small. Even though the public pronouncements of the leaders of the Irgun and Herut are generally worthless, this time one must take them seriously. Nor do I underestimate the physical courage of the men of the Irgun and I know that they are not afraid of detention or punishment. But it is not my purpose to tell the nation that the danger is not serious. Mr. Beigin's statement about "the war of life or death" this time is not an empty threat but a declaration of terror and an underground of terror.

Yesterday hooligans smashed Knesset windows. I do not know what the target will be tomorrow or the day after tomorrow and what means will be used; but I shall and can guarantee to the people that we have sufficient will and strength and means in the State of Israel to prevent any terrorist rioting intended to destroy our democracy and endanger the State. I know that a vast majority of the people will stand firmly behind their chosen representatives and will defend with all their resources the freedom and sovereignty of Israel. The police

YESTERDAY the hand of evil was raised against the sovereignty of the Knesset and the first steps were taken in the attempt to destroy democracy in Israel. Not the chosen representatives of the people will determine the policy of Israel but men of the first and political murder, it was declared.

A wild mob incited by men of the Irgun Zvai Leumi and Communists stormed the Knesset building and threw stones into it. Gangs of hooligans fell upon the police of Israel, most of whom were new immigrants who had served in the Israel Defense Army and taken part in Israel's War of Liberation and who had been appointed to guard the honor of the Knesset and the security of the people's representatives and their Government.

More than a hundred policemen were injured. This morning I visited the injured in Police Headquarters. I saw wounded men who, after they had been beaten with sticks and injured by stones hurled by hoodlums, fell to the ground, where they were kicked.

The organizer of this "revolt," Mr. Menahem Beigin, stood in Zion Square in Jerusalem yesterday and incited the crowds. According to this morning's "Herut" newspaper, he said "When you fired on us with your cannon, I gave the order not to return the fire. Today I gave the order 'Yes! Return it.' This will be a war of life or death."

As Prime Minister and Minister of Defense, appointed on behalf of the nation dwelling in Zion at the establishment of the State of Israel to guard the peace and security of the State and the people who dwell within her frontiers, I

force, the Army and the nation are confident and upon them rests the power of the State. They will nullify all terrorist plots even if the terrorists do not stop short of shedding blood and murdering representatives of the nation.

The birth pangs of the independence of a nation that has lived for two thousand years in servitude in foreign lands and in subservience are not easy. In the few years of our independence we have faced serious tests, external and internal, and we have stood up to them. We will also stand up to this new test which has just been thrust upon us by men of Herut and communists and their supporters both openly and under cover.

Finally, I wish to turn to my many friends and comrades and to every upright man in Israel with a serious and earnest appeal. I do not know what is likely to happen in these days to the chosen representatives of the nation. Come what may, you must certainly know that it is our duty to guard above all the rule of the law and authority of the State and its accredited institutions. The safeguarding of the security within the State and of the State itself is in the hands of the police and the Army, and they are subordinate to the Government.

The Government alone together with the authorized security forces alone will maintain law and order and only the courts of law, civil and military, will try and judge the guilty who have transgressed or will transgress the laws. Let no man be a law unto himself and let us not introduce the primitive and dangerous custom of vendettas. I know no less than anyone in the State the condition of our security forces, and I have the utmost confidence in their capacity to control the situation.

The public is called upon to be ever vigilant, to stand behind the security forces of the State when called upon and to help the State and defend its sovereignty and its freedom. But let nothing unlawful be done by those who oppose the gangs of hoodlums, let nothing be done which is outside the authorized scope of the instruments of State.

And I can guarantee to the nation which dwells in Zion and to the Jewish people abroad and to the public opinion throughout the world that no matter how severe the days ahead of us, Israel will remain a free and democratic State and

the sovereignty of the Knesset, the authority of the elected Government and the reign of law will not be undermined. Terror against the sovereignty and free-

dom of the State of Israel will unhesitatingly, uncompromisingly and utterly be uprooted.

Jewish Philanthropic Contributions High

JEWIS in the United States spend more than twice the general average for religious and charitable purposes. According to data published by the Russel Sage Foundation, the average American family spends about two percent of its income, or approximately \$97, for all religious and charitable causes. The average Jewish family, it is believed, spends from \$200 to \$250 a year for philanthropic and religious purposes, with more than 40 percent going for overseas needs.

There is no basis for determining to what extent this fact represents a greater generosity on the part of Jews, reflects a better than average economic status, or is the result of more effective fund-raising

organization among Jews. However, it is known that Jewish philanthropic giving in relation to income is larger in urban than in rural areas, also that it is about 50 percent higher on the average in the State of New York than in the country as a whole.

An illustration of the current trend in Jewish giving is one well-organized city with a population of about 90,000 Jews. In the first centrally organized campaign for funds, held about 30 years ago, about 2,000 contributors were reported. In the intervening years the Jewish population has increased about 50 percent. This city now reports about 30,000 annual contributors to its Welfare Fund.

—BORIS SMOLAR.

Letters to the Review

The following are excerpts from letters received by Dr. Levinthal commenting on his article "The Proposed Prayers in Public Schools," published in the December issue of the REVIEW.

"I have just been reading with great satisfaction your comment in the REVIEW on the proposal to introduce prayers into our public schools. I agree with every word that you say. This idea, as you well put it, is contrary to the democratic tradition about American public schools." We must all join hands to defeat this dangerous violation of the basic principle of the separation of church and state. By the way, you are publishing a fine paper from month to month, and I am grateful to you for sending me copies of it, which I always read.

—JOHN HAYNES HOLMES,
Minister of the Community
Church of New York.

"I was particularly impressed with your editorial on 'Proposed Prayers in the Public Schools.' It is good that I think your ideas should be circulated widely. If I have your permission, I should like

to do my part in spreading them by reprinting the article in the next issue of our *Women's League Outlook*. I hope to receive an answer from you soon in the affirmative."

—MRS. ISRAEL DAVIDSON,
Editor, *Outlook Magazine*.

Recently Published Books

"The Revolt," by Menachem Beigin (Henry Schuman, Inc., Publishers). The inside story of the revolt of an underground army, the mysterious Irgun Zvai Leumi, against the British forces in Palestine, written by the Commander-in-Chief of the Irgun.

.... "Our Religion: The Torah," by Rabbi Alfred J. Kolatch (The Jonathan David Co.). First of a series of textbooks on the Jewish religion.

"Hillel," by Ely E. Pilchick (Henry Schuman). First biographical study in English of Hillel. Using some of the techniques of fiction, Mr. Pilchick brings Hillel to life and animates the most colorful periods in history.

NEWS OF THE MONTH

AUTHORIZATION was voted by the Knesset, in one of the stormiest debates in its history, for direct negotiations on reparations claims against Germany for One Billion Five Hundred Million (\$1,500,000,000.) Dollars with the German Government. During the debate, an organized mob stormed the Knesset building to protest against any dealings with Germany.

At the same time, the Jewish Agency spokesman in Jerusalem disclosed that a second meeting of the conference on Jewish claims against Germany was held in New York on Jan. 20.

The Knesset vote followed a ten-hour debate on the Government statement on reparations made by Premier David Ben-Gurion. By a vote of 61 to 50 with five abstentions and four absences, the Knesset approved a government resolution that "the Knesset has taken notice of the Government announcement and empowers the Foreign Affairs Committee to take adequate steps according to the circumstances."

An opposition motion flatly rejecting any negotiations with Germany was defeated by the same vote. The significance attached to the issue was shown by the fact that a Herut deputy, Arie Ben Eliezer, was brought to the Knesset on a stretcher to cast his vote in opposition while the Mapai summoned deputy David Ha'Cohen back from Paris to vote in support.

All 46 Mapai deputies voted for the Government resolution as did six Poale Zion deputies, one Mizrahi three Progressives and five Mapai-affiliated Arab deputies.

Twenty-two General Zionists, 13 Mapam deputies, eight Herut and five Communists voted in opposition as did Rabbi M. Nurock, of Mizrahi and Yizhar Harari, of the Progressives.

The debate, which opened as a mob estimated at 4,000, organized by the Herut, fought police around the Knesset building, smashed its windows with stones and threw tear-gas bombs into the chamber, was surcharged with high tension and

powerful emotions which almost led to fisticuffs.

An uproar was precipitated when Menachem Beigin, Herut leader, called Premier Ben-Gurion a "hooligan," only to retract the statement later when faced with threat of suspension. Beigin, accused by Ben-Gurion of being "the head and organizer of a revolt" against the Israel Government, subsequently announced he would waive his parliamentary immunity.

Israel is one of 27 countries which have been invited to send representatives to a conference on pre-war German external debts, it was announced by the State Department. The conference, which will take place in London, will open on February 28th.

The invitation to Israel to participate in the London parley followed an exchange of notes between the Israel Government and the governments of the sponsoring powers. Most of the damage suffered by Jews in Germany was during the period of 1933-1939, when discriminatory taxes and other confiscatory measures were applied to Jews by the Nazi regime, the Israeli note emphasized. The invitation to the London conference provides for the sending of governmental representatives as well as representatives of private creditors.

Israel is expected to communicate with the West German Government shortly on the Israeli claim for reparations. The Israeli note will be delivered through John J. McCloy, American High Commissioner for Germany, and will agree to negotiations but will insist that they be held in some neutral country. Israeli Cabinet Ministers are optimistic, but Foreign Ministry officials "are anxious about the technical difficulties." The report predicts that Israeli delegates to the negotiations will have to insist that Germany, able to pay reparations only in goods, should not give consumer goods, but products that can be used for long-term development of the Jewish State—such as agricultural tools and machinery,

irrigation pipes and prefabricated houses. "The Israelis consider it equally essential that the reparations be delivered over a period of eight to ten years at most, when it is hoped that the country's mass immigration will have been accomplished," the report concludes.

Israel is prepared to meet with Arab representatives without requiring any prior commitments from them, Ambassador Abba S. Eban, chief Israeli delegate to the United Nations, told the U.N. Special Political Committee today. Mr. Eban said that a peaceful settlement between Israel and the Arab states is possible if the Arab Governments want to reach such a settlement. He pointed out that the mixed armistice commissions—when they were first put forward by the U.N. Conciliation Commission—were accepted by Israel and rejected by the Arabs.

Mr. Eban made a striking reply to Arab claims that Israel was not carrying out the resolutions of the United Nations. He pointed out that the U.N. resolution to partition Palestine into an Arab and Jewish state was destroyed by the Arab states' use of force. "Israel was not destroyed, but the partition resolution was," he said.

A gas explosion today caused considerable damage at the Beilinson Hospital, in which Acting President Joseph Sprinzak is a patient. No one was hurt by the blast, but the X-ray room was destroyed and the operating theatre damaged.

Plans were advanced for the negotiation of an agreement for the transfer of the remainder of Mutual Security Aid to Israel as announcement was made in Washington of the allocation of \$5,500,000, representing the last installment of the \$25,730,000 in emergency interim assistance. The remainder—approximately \$40,000,000—is expected to be forthcoming as soon as necessary arrangements are completed.

The Israel Cabinet appointed a Ministerial committee to prepare an "oil law."

A strong attack on the United Nations for its "attempt to wash its hands of the Palestine problem" was made in New York by Monsignor Thomas J.

(Continued on page 22)

NEWS OF THE CENTER

Rabbi Saltzman to Speak On "Old Age" at Friday Services

This Friday, January 25th, at the services beginning 8:30, Rabbi Manuel Saltzman will speak on, "After 70 — Second 'Prime of Life' or 'Second Childhood.'" We live in an era when the life of older people is handicapped by prejudices which are the harder to overcome because they are accepted by elderly people themselves. Rabbi Saltzman will discuss the misconceptions regarding old age and will show that age need not dull man's creative power. All members of the Center, their families and friends are cordially invited to attend the service and hear this important subject discussed.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 4:55 p.m.

Special Maariv Services at 7:30 p.m.

Sabbath Services

Friday evening services at 4:45 p.m.

Kindling of Candles at 4:44 p.m.

Sabbath services: "Vaera" — Exodus 6:2-9:35; Prophets—Ezekiel 28:25-29:31, will commence at 8:30 a.m.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Dr. Levinthal will preach on the weekly portion of the Torah.

Rabbi Gerson Abelson will speak in Yiddish at 4:10 p.m.

Mincha services at 4:55 p.m.

Young Married Group

The December meeting of the Young Married Group, held in observance of Chanukah, was conducted by Mr. Herbert Kummel, a member of the Young Folks League and a student of the Dance. Mr. Kummel led the group in some Hebrew songs and dances and then lit the Chanukah Menorah while singing the beautiful prayers. Refreshments were served and a pleasant social hour followed.

Our meeting held on January 24th featured a film depicting the emotional disturbances which might be created in a child as the result of family tension. The

film entitled "Angry Boy" was produced by the National Association for Mental Health. A most interesting and educational evening was enjoyed by everyone present. Refreshments were served and a social hour followed.

All young married members of the Center are cordially invited to participate in the meetings and programs arranged by this group.

Junior Club Activities

The Junior Inta-League and the Inta-League were represented at the United Synagogue Youth Convention. Each club was represented by two delegates, who rendered very enthusiastic reports to the membership.

The poster contest for the Jewish Book

Month was a huge success. The posters distinguished themselves by their originality, and those who made them were awarded prizes.

The Junior Inta-League had an entertainment of their own, in which their members took part. It also included an amateur contest. The Shomrim played basketball with an outside team on January 5th and although they lost, they proved to be strong opponents to the opposite team.

Among the topics discussed at the club meetings were: "The Situation in Korea and the United Nations," "The Prejudice Against the Jews in Florida" and "The Significance of the Interfaith Movement."

Plans are being made for the celebration of Jewish Music Month in February.

THE YOUNGER MEMBERSHIP

Entertainment Committee and Dramatic Group

As most of you must know, we are already working on our forthcoming production of the play "Claudia." Our dramatic director, Herbert Levine, announces that the play is fully cast and rehearsals are well under way. However, we shall need many more of our members who have backstage talent to volunteer for various assignments which are indispensable to the production of the play. If you are so inclined, please contact Mr. Levine at the Center or at his home, PR 2-8844.

Israeli Bonds

Those of you who attended our bond rally on January 15th were doubtfully thrilled by the wonderful program presented. We were successful in selling many bonds this evening thanks to your support. But we still are far from fulfilling our responsibility. Aside from the humanitarian aspects involved, the bonds are among the soundest investments. They offer a gilt edge security and make you part owner in the most dynamic venture any people have undertaken since the American Revolution. We urge those of you, who as yet have not purchased bonds, to do so now. You may secure these bonds or a pledge for same, through our bond chairman, William Brief, at DI 5-4340.

Calendar of Future Events

Tuesday, February 5th—Another lecture sponsored by the Current Events Committee under the chairmanship of Paul Kotik. The lecture and topic will be announced shortly.

Tuesday, February 12th—This evening will be devoted to Jewish Music Month. Our own members will present a panoramic view of Jewish Music through the ages in the home, in the synagogue and in the theatre. The program will feature instrumental solos, choral singing and group dancing. Special commendation goes to Harriet Bell for her work in arranging the program and to Roslyn Sohn for directing the dances.

Tuesday, February 19th—The fourth lecture of the season under the auspices of the Hebrew Culture Committee will be held. Martin Karlin, chairman of this committee, is to be commended for making this series so stimulating. Lecture and topic will be announced in a subsequent issue of the *Bulletin*.

Tuesday evening, February 26th—As part of Brotherhood Week our program will feature a psychologist who will be asked to speak on Prejudice. Our members are urged to attend this interesting discussion which will seek to probe the causes of prejudice in people of varying backgrounds.

(Continued on page 21)

CENTER ACADEMY EARNS PRAISE

"Let Another Man Praise Thee,
And Not Thine Own Mouth"
Proverbs, Ch. 27-2

THE letters below have recently reached the office of our Director, Mrs. Anna S. Lesser. We are reprinting them because we take pride in making their contents known to the readers of the *Review*, and especially to those who are parents of the students of the Center Academy. We believe that these letters bear testimony to the fine preparatory work accomplished by the students of the Center Academy and to the effectiveness of our program.

Since the policy of the Center Academy is not to encourage competition, but rather to have each child progress according to his own ability, we shall not mention the names of the students who have achieved so excellently.

From Erasmus Hall High School:

"In the class which was graduated from Erasmus Hall . . . a student from your school won the following award: Holmes Silver Medal, for an average of 90% or over for six terms. In the belief that your teachers and you will be interested in this achievement, I take pleasure in sending you this information."—John F. McNeill, Principal.

From the Hebrew High School of Greater New York to Miss Irene Bush, head of the Hebrew Department of the Center Academy:

"It is indeed gratifying to note that your Hebrew School is among the few which are not satisfied with the attainment of a modicum of knowledge for Jewish cultural and spiritual survival. The impressive record of your pupils serves as the best challenge to the minimal Jewish education in vogue today. No less heartening is their exemplary attitude and devotion to all things Jewish.

"I know, Miss Bush, that you will be happy to learn of the *nachas* we are deriving from your pupils, and it is this reason which prompts me to write this letter to you.

"I could not and should not pass up this opportunity to congratulate you on your fine school, for I know this was made possible because of your tireless efforts in behalf of Jewish education."—Zelman Berdichevsky, Assistant Principal.

From the Samuel J. Tilden High School:

"The following are the names of . . . two of the pupils who graduated from your school and who earned Honor Certificates (85% and over) for this term." —Olga H. Hingsburg, Administrative Asst., in charge of guidance.

Another communication from Erasmus Hall High School concerning the June, 1951 graduates:

"In the class which was graduated from

IN THE HEBREW SCHOOL

THE Hebrew School and the Center Academy are proud to announce that a special grove of 1800 trees to be called the "Lucy Greenberg Grove" will be planted by the pupils of the two schools in the Judge Greenberg Forest in Israel. A representative of the Jewish National Fund will present the pupils with a scroll of honor on Sunday, February 10, 1952, in recognition of their efforts in behalf of the Jewish National Fund. In all a sum of approximately \$2700 was raised by the students of the two schools for the planting of trees in Israel. In addition to the presentation of the scroll, a special program in honor of Tu Bishvat is being planned. For the Center Academy the boys and girls of the graduating class were in charge of this project. In charge of the collection for the Hebrew School were Mrs. E. N. Rabinowitz and Mr. Samuel Edelheit.

* * *

The Parent-Teachers Association under the chairmanship of Mrs. Epstein arranged an excursion to the Jewish Theatre for Children on Sunday, January 6, 1952. The program consisted of three plays in English by I. L. Peretz whose hundredth anniversary is being currently celebrated. A group of 60 parents and children participated in the excursion.

* * *

The Hostess Committee of the Parent-Teachers Association under the chairmanship of Mrs. Davis and Mrs. Flamm arranged a breakfast for the pupils of the high school classes on Sunday, January 20, 1952, for a combined service and community breakfast. The theme for the discussion was the work of the Jewish Na-

Erasmus Hall in June 1951, . . . a student from your school won awards of unusual distinction. The success of this student can be attributed to a large extent on the excellent preparation which she has received in her elementary school." —William J. Stratton, Acting Principal.

These are the medals which this student won which the Acting Principal specified in his letter: Holmes Gold Medal, for an average of 90% or over for eight terms; Willis Earle Silver Medal, for service on school newspaper; Health Education Medal, for outstanding leadership and sportsmanship in athletics for four years.

tional Fund and the coming holiday of Tu Bishvat.

* * *

The General Organization of the Hebrew School is planning a special Sabbath Service at the Junior Congregation on Saturday, January 26, 1952. All parts in the service on that day will be led by representatives of the General Organization. The teachers in charge of preparing the students are Mr. Naftali Frankel and Mr. Leo Shpall. Mrs. Jean Beder is adviser to this students' organization. A brief talk explaining the activities of the General Organization will be given by Naomi Schiff, president of the General Organization.

The Junior Congregation is happy to announce an innovation in the service in that members of the congregation now serve as *baalei kreab*. Among those who have recently read the weekly Torah portion are Lloyd Altman, Morton Bromberg, Paul Kushner and Sol Tanenzapf. The readers have been prepared by Mr. Leo Shpall.

At a recent meeting the Junior Congregation decided to affiliate with the newly formed Youth Division of the United Synagogue. The purpose of this new branch of United Synagogue is to foster the growth of junior congregations in synagogues throughout the country.

* * *

On February 7, 1952, the Parent-Teachers Association will hold its annual "Meet the Faculty" gathering. All members of the Hebrew School and Sunday School faculties will be present to greet the parents and to discuss with them the progress of their children. An interesting program has been arranged.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BAKER, MERRILL

Res. 1060 Union St.

Bus. Student

Single

Proposed by Joseph Goldberg

BELLER, CHARLES W.

Res. 1616 Carroll St.

Bus. Advertising, 420 Lexington Ave.

Married

BERNSTEIN, MARVIN H.

Res. 140 E. 37th St.

Bus. Electronics, 160 Old Country

Rd.

Single

Proposed by Nathan Fuchs,

Lloyd A. Feuer

BERNSTEIN, MAXWELL

Res. 2180 Strauss St.

Bus. Insurance, 527—5th Ave.

Married

Proposed by Jack Kroll,

Abe Kroll

BEROFF, MYRON

Res. 767 E. 9th St.

Bus. Mail Clerk

Single

BURG, SAMUEL

Res. 626 Remsen Ave.

Bus. Grocery, 263 Schenectady Ave.

Proposed by Joseph Fried,

Louis Klein

CHARNEY, DAVID

Res. 2101 Westbury Ct.

Bus. Accounting, 1819 Bway.

Single

Proposed by Henry Lee Poyta,

Dr. Simon B. Poyta

DACHMAN, MILTON

Res. 2125 E. 8th St.

Bus. Furniture, 2125 E. 8th St.

Single

Proposed by Julius Kleinowitz,

Morton Weiner

FAHL, MRS. PEARL E.

Res. 612 E. 52nd St.

Proposed by Louis Schneider,

Leo Kaufmann

FINKEL, MISS RHODA

Res. 76 Chester Ave.

Proposed by Al Miller

FRIEDMAN, MISS EDNA

Res. 1390 Eastern Pkwy.

FRIEDMAN, NORMAN HAROLD

Res. 763 Greene Ave.

Bus. Architect, 109 E. 29th St.

Single

FRUITSTONE, HENRY

Res. 1270 President St.

Bus. Lawyer, 305 Bway.

Married

Proposed by Mrs. Abr. Goldsmith

GILBERT, THEODORE

Res. 712 Crown St.

Bus. Board of Education

Single

GOLDENBERG, DR. MORRIS H.

Res. 726 Eastern Pkwy.

Bus. Physician

Married

Proposed by Dr. Reuben Finkelstein,

Joseph Goldberg

GOLDMAN, LOUIS A.

Res. 640 Montgomery St.

Bus. Board of Education

Married

Proposed by Harry Blickstein,

Joseph Goldberg

KABIKOW, BERNARD

Res. 263 Parkside Ave.

Bus. Trucking, 4702 Metropolitan

Ave.

Single

Proposed by Ina Perlowitz,

Henry L. Poyta

KRAVITZ, MISS EDITH

Res. 260 Buffalo Ave.

LEVINE, MISS DORA

Res. 1406 New York Ave.

Proposed by Mollie Levenberg

LINKOW, MISS ENID

Res. 2113 Avenue T

Proposed by Martin Karlin,

Max Wertheim

LOSACK, MISS LILLIAN

Res. 2007 Union St.

MARGOLIS, JOSEPH

Res. 1918 Avenue N

Bus. Grocer, 394 Myrtle Ave.

Married

Proposed by Joseph Fried

MERCHANT, MISS PEARL M.

Res. 28 E. 56th St.

MINTZ, MISS MURIEL

Res. 1521 Sterling Pl.

PUDALOV, MURRAY

Res. 184 Pulaski St.

Bus. Law Student

ROTH, IRVING

Res. 189 E. 96th St.

Married

SCHMERZLER, MISS GERTRUDE

Res. 891 Bergen St.

SHOLTZOW, DR. MAURICE N.

Res. 702 Crown St.

Bus. Physician

Married

Proposed by Leo Katz,

Aaron A. Berman

STEINMAN, MARTIN

Res. 631 Hegeman Ave.

Single

Proposed by Harry A. Stabiner,

Benj. Perlen

WALKER, SAM

Res. 1571 Eastern Pkwy.

Bus. Textile, 467 Bway.

Married

Proposed by Saul Zolot,

Seymour Bloom

WALLACH, ABRAHAM

Res. 681 Crown St.

Bus. Umbrella Mfg., 29 W. 35th St.

Married

Proposed by Sam Soloway,

Hon. Wm. I. Siegel

WILLICK, MISS GLADYS IRENE

Res. 261 Buffalo Ave.

Proposed by Alexander E. Willick

ZELIG, MURRAY

Res. 912 Saratoga Ave.

Bus. Lawyer, 1489 Fulton St.

Single

Proposed by Max Wertheim,

Herbert Levine

Reinstatements

BRODSKY, JACK

Res. 621 Lefferts Ave.

Bus. Trucking

Married

GEDULD, I. JOSEPH

Res. 370 Ocean Parkway

Bus. Teacher

Married

HARR, MISS ANNE M.

Res. 505 Lincoln Pl.

ROSENFELD, MICHAEL J.

Res. 1553—50th St.

Bus. Attorney, 270 Broadway

Single

Proposed by Herber S. Levine,

Harold Kalb

SCHANKER, IRVING

Res. 210 Brighton 15th St.

Bus. Steinway, 670 Bway.

Married

Late Applications

BAUMAN, HAROLD

Res. 120-15—219th St.

Bus. Steel dealer, 747 Evergreen Ave.

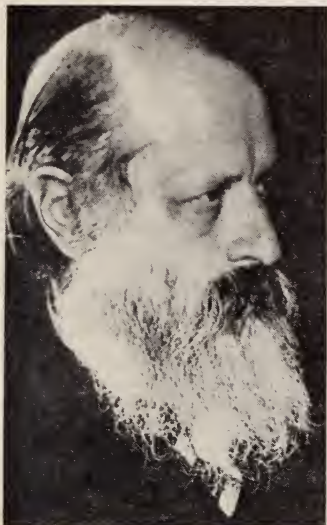
Single

Proposed by Nat Bernhardt,

Sol H. Palley

(Continued on page 21)

BULLETIN BOARD



Professor Martin Buber

FORUM LECTURES

MONDAY, FEBRUARY 18, 8:15 P.M.

ROUND TABLE DISCUSSION GROUP

Symposium on

"NEW APPROACH TO MARRIAGE"

Based on

"FOR BETTER OR WORSE"

By MORRIS L. ERNST and DAVID LOTH

Discussed by:

- MAX HERZFELD, Member, Center Board of Trustees
 - RABBI MANUEL SALTZMAN, Associate Rabbi of the Center
 - HON. WILLIAM I. SIEGEL, Asst. Dist. Attorney, Kings County
- HARRY COOPER, *Moderator*

MONDAY, MARCH 31, 8:15 P.M.

PROF. MARTIN BUBER

World-renowned Philosopher, Professor at the
Hebrew University of Israel

Subject to be announced.

ANNUAL MEETING

THURSDAY, JANUARY 31st, 8:15 P.M.

ANNUAL REPORT

Election and Installation of Officers, Members
of the Board of Trustees and Governing Board.

Vocal selections by

ALAN CHESTER

Noted Radio and Concert Singer

RUTH KOSLOVSKY

Contralto with the Salmaggi Opera Company;
Performed in "Aida" at the Academy of Music.

*Admission limited to Center members and their wives
upon presentation of their membership cards.*

SISTERHOOD GENERAL MEETING

MONDAY, FEBRUARY 25, 8:15 P.M.

You and your husbands are cordially invited to attend

SISTERHOOD'S CELEBRATION

of

BROTHERHOOD

and

JEWISH MUSIC MONTH

Program

1. Guest Speaker—RABBI MORDECAI H. LEWITTES
2. AVIVA CHORAL GROUP in Cantata, "Sholom"

Chairman of the evening

MRS. SARAH KUSHNER

Social hour will follow.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The month of Shevat, which usually corresponds to the month of February, marks the beginning of Spring in Israel. Chamishab Asar (the fifteenth day of Shevat), known as the New Year for Trees, is now celebrated by our brethren in Israel with elaborate ceremonies, and the ancient custom of planting trees has been restored. Trees were looked upon as symbols of what was good and noble in life. The righteous man is compared to the tree planted near a river, the fruit of which does not fail (Psalms 1.3). Today in Israel the young people arrange processions in the city streets and in the colonies, carrying flowers and singing the songs of revival and restoration. To them, just as it should mean to us in the diaspora, Chamishab Asar has a significance of deep spiritual import. The tree symbolizes the Jewish Homeland; let us hope that the Tree will continue to flourish and to achieve strength and solidarity. Let us capture the spirit of Chamishab Asar by identifying ourselves with the upbuilding of Israel and with the development of the Jewish Homeland.

BEATRICE SCHAEFFER,
President.

Sisterhood Celebrates Chanukah and Jewish Book Month, Dec. 19th

"Chanukah, oy Chanukah, a Yomtov a Scheiner" and "Das Pintele Yid," the Jewish book, were the joint motifs of our spirited December meeting. Prefacing the program with an abbreviated business meeting, our President, Mrs. Beatrice Schaeffer, focussed the attention of our very large audience upon Sisterhood's efforts in the Federation of Jewish Philanthropies drive, our plans for the coming Torah Fund Luncheon, our progress in the sale of Israel Bonds and other Sisterhood projects.

Welcoming the audience with warm Chanukah greetings and a brief reference to our Maccabean heroes, Mrs. Sarah Epstein, Chairman of the program, then introduced Mrs. Esther Saltzman and Mrs. Edythe Sauler, the charming wives, re-

spectively, of our Associate Rabbi Manuel Saltzman and our Cantor William Sauler, who presented a beautiful audiovisual description of the Chanukah Festival. The display table, arranged by both ladies, replete with *dreidlach*, *Chanukah Gelt*, *latkes*, gaily-wrapped Chanukah gift-boxes, a Menorah and all the relevant *macholim* in attractively glistening chinaware and silver trays, and the accompanying narration written by Mrs. Saltzman and delivered with true spiritual dignity by Mrs. Sauler, touched the emotions of all present. Appropriate musical selections by Cantor Sauler, assisted by Mr. Sholom Secunda, our Music Director, completed the perfect picture of Chanukah.

The gaiety of the season permeating throughout, it was a pleasurable transition to the presentation by the Sisterhood Players of Sholom Aleichem's hilarious folk-comedy, "Tevey's Daughters." The scenery, the costumes, the characterization of Tevey, "der Milchiger," by "Hershey" Kaplan, of Menachim-Mendel, "der Shadchen," by Sarah Klinghoffer, of three of his seven unmarried daughters portrayed by Mary Kahn, Molly Markowe and teen-age Barbara Kaplan (who pinch-hit at the last moment for Dorothy Wisner), of Pertchik, the University student played by Shirley Gluckstein, and of Tevey's wife, Goldie, of Menachim-Mendel's wife, Shaine-Shaindel, and of his mother-in-law, enacted respectively by Dubbie Jackman, Jennie Levine and Margie Lovett, and the nostalgic Yiddish folk-tunes played by Mr. Secunda added up to one of the liveliest evenings in the annals of Sisterhood. A social hour concluded our final meeting of the year 1951.

Kiddush

A Kiddush will be tendered to the Junior Congregation on Saturday, February 23rd, by Mrs. Fanny Buchman, in honor of the birth of a grandson.

Cheer Fund Contributions

In memory of Solomon Mitrani: Mesdames Sarah Epstein, Dorothy Gottlieb, Sarah Klinghoffer, Beatrice Schaeffer, Dorothy Wisner.

Commemorate eventful dates like *Simchas*, *Yahrzeits* or condolences with a contribution to our Cheer Fund.

Torah Fund Luncheon, March 5th

Make your immediate reservation for the Luncheon and help the Jewish Theological Seminary in their extensive scholarship and education program. Cost, \$6.11, including gratuities, per guest. Call Chairman Molly Markowe, PRes. 2-1287, or her co-chairmen, Jennie Levine, SL. 6-0730, and Syd Seckler, PR. 4-1918, for reservations. The program will include as guest speaker, Dr. Max Arzt, Vice-Chancellor of the Jewish Theological Seminary; musical selections will be rendered by the delightful Harriet Popper, the "Putterschussel" of Pinafore (Der Shirtz) fame, and awards will be presented to the winners from our Hebrew Schools of Sisterhood's Essay Contest on "What Torah Means To Me."

Thanks to Sisterhood

"On behalf of the patients of Jewish Sanitarium and Hospital for Chronic Diseases, who are the recipients of your Chanukah gifts, please accept our sincerest thanks and appreciation." Eva Margolin, Director of Volunteers.

Israel Bond Campaign

A "Rally for Israel," admission free, will take place at the Center on Wednesday evening, January 30th. The program will include prominent speakers and many artists of radio and television. All Center men and women are urged to attend. Continue to buy your bonds from Chairman Ann Weissberg, STerling 3-0639.

United Jewish Appeal Begins Its 1952 Drive

Chairman Ida Fried, and her Special Gift Chairman, Lil Levy, remind you of the 1952 drive for the UJA and enlist your active and generous support of the many causes which the UJA embraces. Lil Lowenfeld, over-all chairman of the Eastern Parkway community area, reports that workers will receive their kits and directives shortly.

Women in the News

A *yasher koach* to Mrs. Louis Klein upon her election, for the fifteenth consecutive year, as President of the Women's Auxiliary, Beth El Hospital.

Congratulations to Mrs. Sarah Klinghoffer, our former President, who has been elected to the Board of Directors of the Federation of Jewish Women's Organizations.

(Continued on next page)

Calendar of Events

Monday, January 28th. Sisterhood General Meeting. 12:45 P.M. Musical and Dramatic Version of "The King and I" by Mrs. Ruth Mondschein, Instructor of Speech and Drama. A tour on slides, with vocal accompaniment, illustrating the work of the Jewish Theological Seminary. Chairman of program, Mrs. Carl A. Kahn.

Wednesday, January 30th. Israel Bond Rally.

Monday, February 11th. Sisterhood Executive Board Meeting. 1 P.M.

Monday, February 18th. Opening Rally for UJA workers, followed by Special Gifts Luncheon, at Hotel Astor, 10:30 A.M.

Wednesday, February 20th. Special Gifts Luncheon for Torah Fund of Jewish Theological Seminary, at Waldorf-Astoria.

Monday, February 25th. Sisterhood General Meeting, 8:15 P.M. Celebration of Brotherhood and Jewish Music Month.

Wednesday, March 5th. Annual Torah Fund Luncheon.

Friday, March 14th. Sisterhood Friday Night Service. Symposium.

Monday, March 24th. "Jewish Women of Achievement." Sisterhood General Meeting 12:45 P.M. Watch for added details.

Sisterhood Reception to New Members

All new Sisterhood members who joined the membership of the Center during 1951 and 1952 are cordially invited to a Reception and Tea to be given at the home of Mrs. Joseph Heimowitz, 410 Crown Street on Wednesday afternoon, February 27th at 1:00 o'clock. Mrs. M. Robert Epstein will be chairman of the afternoon.

THE YOUNGER MEMBERSHIP

(Continued from page 16)

Music Interest Group

Our Music Interest Group started the New Year with a well attended gathering on January 21st. The next meeting of this group will be held on Monday, February 11th, 9:00 P.M., in the Ladies' Social Room. Lovers of good music are urged to attend.

—MILTON REINER, President.



Sisterhood Players in Their Successful Production of "Tevye's Daughters"

Left to Right—Shirley Gluckstein, Dubbie Jackman, Mary Kahn, Jennie Levine, Sarah Klingboffer, Bea Schaeffer, Molly Markowe, Marjorie Lovett, "Hershey" Kaplan

Personal

Mr. Leo Shpall of our Hebrew School faculty, who has done a great deal of research work in early American Jewish history, will be one of the participants at the 50th annual meeting of the American Jewish Historical Society on Sunday, February 10th. He will read a paper on the subject "An Immigrant's Trip to the United States in 1882."

Junior League News

Our Junior League has, as usual, been very successful in their social and cultural endeavors during the past month and their meetings have been very well attended as well as enjoyed by all those who participated. January 31st is again set aside as the "Open Meeting" for the month. The month of February is chock full of very fine and interesting programs as follows: February 7th will feature a Discussion of "What Makes Jewish Music Jewish?" by Bob Kritiz, Vivian Daitz, and Ira Koslow. On February 14th a Brotherhood Program will be highlighted and a Guest Speaker will discuss "Jewish Ideas and Ideals of Brotherhood as Found in the Talmud." February 21st will sponsor a "Talent Night" arranged by our Entertainment Chairman, Rita Goldberg. February 28th has been set aside as "Sadie Hawkins Night" in connection with Leap Year. The program is being arranged by Frances Hirschhorn.

The Junior League is open to all boys and girls of college age who are cordially invited to join the meetings which are held each Thursday evening.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Harry S. Katlowitz of 35-20—73rd Street, Jackson Heights, L. I., on the birth of a daughter, Chava,

to their children, Rabbi and Mrs. Karl Katlowitz on January 14th.

Mrs. Solomon Mitran of 444 Crown Street on the birth of a son, Steven Victor, to her children, Mr. and Mrs. Al Abramson on January 16th.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mrs. Maurice M. Boukstein of 1025 St. Johns Place on the loss of her beloved father, Mr. Solomon Horstein on January 16th.

MEMBERSHIP APPLICATIONS

(Continued from page 18)

BECKENSTEIN, DR. JACOB

Res. 1592 St. Marks Ave.

Bus. Physician

Married

Proposed by Jane Laskow

ECKSTEIN, JEROME

Res. 421 Crown St.

Bus. Silverware

Married

ENKER, HARRY

Res. 355 Lefferts Ave.

Bus. Gen. Mdsc., 44 E. Parkway

Married

Proposed by Irv. Horowitz,

Oscar Kravitz

HALBFINGER, JACOB A. I.

Res. 610 Empire Blvd.

Bus. Eggs

Married

Proposed by Benj. Keller,

Norbert Unger

PERLOWITZ, DR. HARRY

Res. 100 East 96th St.

Bus. Physician, 99 E. 96th St.

Married

Proposed by Max Wertheim,

Leroy S. Lowenfeld

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

A LITERARY COLUMBUS

(Continued from page 12)

ist Edmund Wilson Gosse, who described the disgust and even terror that Brandes often aroused when his name came up in general conversation:

"Brandes was a Jew, an illuminated specimen of a race little known at that time in Scandinavia, and much dreaded and suspected. That a scion of this hated people, so long excluded from citizenship, should come forward with a loud message of defiance to the exquisite and affete nutshell civilization of Denmark, this in itself was an outrage."

This angry Jew Brandes, Mr. Gosse remarked, had something of the swash-buckler about him when he shouted that mental salvation was impossible without a knowledge of such "foreign devils" as Taine, John Stuart Mill or Schopenhauer, "of whom dignified and reputable Danes desired to hear only just enough to enable them to lift their hands and shake their heads at the mention of such dreadful names."

But this advocate of every kind of modernism, this defender of radicalism in art and socialism in politics, failed to stand the test when confronted with the organism of the nascent Zionist movement. In 1896 Theodor Herzl, seeking support for his plans from prominent contemporaries, sent a copy of "Der Judenstaat" to Brandes. He responded ironically to this cry of a wounded soul with an old anecdote: When King Frederick William IV of Prussia wanted to send the Jews to Palestine and asked the banker Mendelssohn what he thought of this idea, the rich man replied: "Your Majesty, if this should come to pass, I should have only one desire—to become the new state's ambassador to Berlin."

Theodor Herzl, deeply hurt, answered Brandes that he had not expected a response of that kind. No further letters were exchanged between these two men whose opinions differed so greatly. But a few years later another Zion lover, the Danish dramatist Henri Nathansen, tried to win Brandes over to the cause of Jewish renaissance. No, said Brandes, the Danish language is my fatherland. He admitted that on his trip through Galicia as well as Paris he had been charged by the Eastern European intellectuals with neglecting the troubles of his own persecuted race. But those young Zionists,

Brandes explained, acted according to their principles—they talked and wrote Hebrew and planned to go to Palestine, whereas Nathansen was, fundamentally, a Danish writer. "Less than fifty years hence," Brandes prophesied, "there will exist a sizeable Neo-Hebrew literature." But he hastened to add: "This will only increase the disunity of mankind." On another occasion he condemned Zionism as a by-product of anti-Semitism and ridiculed the "romantic" idea of Jewish nationalism. Had not the philosopher Nietzsche praised him, Brandes, as the model of a "good European"?

After the first World War, however, Brandes changed his hostile attitude towards Zionism. In an essay written in

German, "Das neue Judentum," Brandes expressed the hope that the Jews would rise in the world's esteem when the majority lived on their own soil and engaged in productive labor. Simultaneously, another die-hard assimilationist, Maximilian Harden, famed literary herald of Chancellor Bismarck and mortal enemy of Emperor William II, took up the cudgels on behalf of Eretz Israel. Coincidentally, the Danish Jew Brandes and the German Jew Harden passed away in the same year, 1927. By that time a thriving Jewish city, Tel Aviv, had sprung up on what had been sand dunes only two decades earlier; a Hebrew University had just been started on Mount Scopus near Jerusalem; the Jewish population of Palestine was three times what it had been when Herzl had tried to win Brandes over to Zionism.

NEWS OF THE MONTH

(Continued from page 15)

McMahon, national secretary of the Catholic Near East Welfare Association, addressing about 1,000 members of the Carroll Club at the Waldorf Astoria.

Calling attention to the four-power plan to move the U.N. Palestine Conciliation Commission from Jerusalem to New York, Msgr. McMahon said that the United Nations is forsaking the Palestine problem, especially the problem of the Holy Places. "There is a slow, steady, snide propaganda for the U.N. to untangle itself from Palestine," he said.

☆

20,000 young school children enjoyed the fifth day of an unexpected "vacation" in Tel Aviv as women teachers of the lower grades continued their strike. The strike began when the Ministry of Education refused their demand for salary increases.

☆

An appeal to the New York State Legislature to adopt a bill to exempt Sabbath observers from the provisions of the Sunday Laws which prohibit the carrying on of certain types of business and other activity in New York was voiced by Leo Pfeffer, counsel for the Joint Committee for a Fair Sabbath Law. Mr. Pfeffer pointed out that the entire problem of the revision of the Sunday Laws

has been raised by Gov. Thomas E. Dewey.

The sponsoring organizations of the joint committee include: Agudath Israel of America, American Jewish Committee, American Jewish Congress, B'nai B'rith, Council of Jewish Orthodox Organizations, Hadassah, Hapoel Hamizrachi of America, Jewish Sabbath Alliance of America, Jewish War Veterans of the United States, Mizrahi Organization of America and others.

☆

The first extensive exhibition in the United States of Hebrew books published in Israel was opened in New York at the Jewish Museum. The exhibition is arranged by the Bialik Institute of Jerusalem, a non-profit foundation supported by the Jewish Agency.

☆

Tribute to Henryk Erlich and Victor Alter, two leaders of the Jewish Socialist Bund in Poland who were executed in Soviet Russia in 1941, was paid at a memorial meeting in the New School for Social Research. More than 1,000 persons attended the meeting. Similar memorial observances were held in 20 other countries, it was reported at the gathering.

THE CHECK

(Continued from page 9)

his brother, the letters, full and carefully formed, as he had written them in his boyhood; they poured themselves out on the white sheet and, at every sentence Goldberg stopped to admire his script. A new kind of letter for him.

Even on the check which he drew for his brother, Goldberg wrote each letter with fond care. The word "fifty" looked as if it had been etched, and his brother's name was spread across the entire line. He took particular pains over his own signature. It had been a long time since he took such pleasure in signing a check. If only he might add to his signature the word "brother"! Let them know in the bank, that this was not just an ordinary check, but a check for his brother . . .

A few days later, going through the morning's mail, Goldberg opened a letter and found in it a familiar check—the check he had sent to his brother.

His brother thanked him for his kindness and regretted that the check had been returned by the bank because it seemed improperly drawn. He hoped that it would be corrected.

Goldberg examined the check and looked for the flaw.

He smiled bitterly: the signature was not like his accustomed one. This was a different Goldberg: full, round, and firm. No! The bank knew another Goldberg! This one was unknown!

And Goldberg was deeply ashamed . . .

JERUSALEM TODAY

(Continued from page 9)

in the capital. There are a number of art schools and painting exhibitions and guest artists are warmly welcomed in the Holy City. The absence of a good theatre building is very much felt, but everyone is looking forward to the spacious theatre and concert halls being built at the Convention Centre.

The centre of Jerusalem is lively and noisy in the daytime and quiet and dignified and dreamy, as usual, in its suburbs and residential quarters. There is little night life, and Jerusalem, in contrast to Tel Aviv, remains the "Quiet City."

MATILDA SCHECHTER

(Continued from page 10)

When the Schechters came to America, frequent letters told my mother about the new and most absorbing activities inspired by the atmosphere of the new world and the wider horizons of the big Jewish community which surrounded them. Matilda fulfilled all the demands of her position as wife of the Principal of the Conservative Theological Seminary of America. It is well known how she became a mother to the students, how she tried to take care of their material welfare by giving them a boarding house where they could live and study.

The First World War brought grief to the Schechter family, whose friends and relatives were in Europe. Professor Schechter's life was shortened by the deep-seated worry and excitement, and Matilda's role became even more difficult:

she had to pacify the over-excited man and avoid, if possible, all discussions, even with his dearest friends. Then came the sad day in 1915 which ended the life of the scholarly genius on the eve of the Sabbath.

It is not too much to say that Matilda's life ended that day, too. She remained the ever active, ever loving friend of her childhood circle, and her new friends, too. But she only now understood what was meant by the fate of the widow in India: the woman had to follow her husband to the pyre. Her life was over when Solomon Schechter died.

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Mr. Lester Lyons

The Brooklyn Jewish Center Review

February, 1952

THE SABRA ANALYZED

By MISHA LOVISH

The Controversial Difference Between the Native-Born
Israelis - Sabras - and the New Settlers Explained

THE VATICAN AND JERUSALEM

By MORDECAI H. LEWITTES

Why the Vatican Insists on Internationalization of Jerusalem

LEARNING ON THE RUN

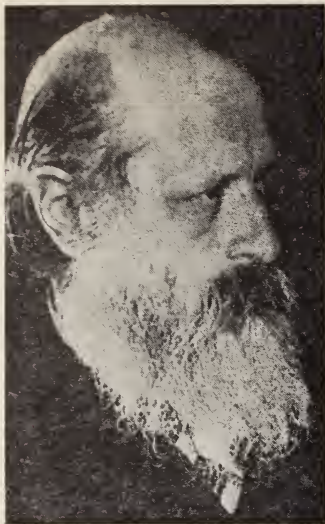
By DR. ISRAEL H. LEVINthal

Is the Thumbnail Summary and Look-See Method
A Way to Education?

NEWS OF THE MONTH

*President's Report
and Annual Survey of Center
Activities in This Issue*

CENTER BULLETIN BOARD



Professor Martin Buber

FORUM LECTURES

MONDAY, MARCH 31, 8:15 P.M.

PROF. MARTIN BUBER

World-renowned Philosopher, Professor at the
Hebrew University of Israel

Subject

"THE WAY OF LIFE"

Next Membership Social

THURSDAY, MARCH 13
8:30 P.M.

FAREWELL RECEPTION

In Honor of
RABBI MANUEL SALTZMAN

Details of the Program
to be announced.

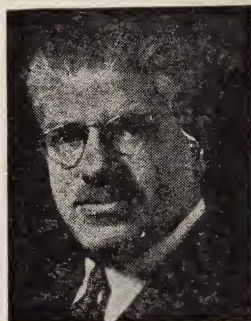
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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXIII

FEBRUARY 1952 — Adar 5712

No. 25

The Vatican and Jerusalem

THREE years have gone by since the United Nations voted to make Jerusalem an international city. Although events have proved the impossibility of carrying out this plan, the United Nations has failed to rescind its decision. In large part the refusal of the United Nations to recognize the realities of the situation is due to the stand taken by the Vatican. The Vatican's attitude is reflected in the votes of the Latin-American and other Catholic countries in the United Nations.

It is true that the Vatican originally supported the partition resolution which was the forerunner of an independent Jewish state. The price demanded by the Vatican for such support was agreement by Jewish leaders to accept an international status for Jerusalem. The Arab-Israeli war, however, proved how impractical such a plan was. For the first time in history Jerusalem's holy places were demolished by cannon and guns. The Arab Legion, in utter disregard of religious and humane considerations, subjected Jerusalem to constant and murderous gunfire. Jerusalem's 100,000 Jews bravely withstood siege and privation while the world looked on apathetically. The paper plan for internationalizing Jerusalem went up in smoke and fire. Only the heavy sacrifices of Jerusalem's gallant Jewish defenders saved the city from destruction. When the truce went into effect the old city was in possession of the Arabs but the new city remained in Jewish hands.

The nations of the world had shown their unwillingness to defend an interna-

tional city. What the Jewish people had protected with blood, tears and sacrifice they were now unwilling to relinquish. They were resolved to restore Jerusalem as the capital of Israel.

Facts are stubborn things. In the face of facts why does the Vatican insist on its unworkable plan? The Vatican speaks of free access to the Holy Places. Israel has given such assurance and has proved in the three and a half years of its existence that these assurances were given in good faith. Further, nearly all of the Holy Places are within the walls of the old city, and not in the Israeli-held new section.

The clue to the Vatican's demand for an internationalized Jerusalem may be found in an illuminating passage in James G. McDonald's "My Mission to Israel." According to McDonald the real reason for the Vatican's insistence on an internationalized Jerusalem is the desire for an increased Christian population in the city to support the churches of Jerusalem. The former ambassador to Israel writes:

"The Vatican persisted in its opposition because the Israel plan still did not satisfy the demand for a Christian population to support the Holy City's Christian institutions. As McMahon had insisted all along, the guarantee merely of the protection of the physical Christian properties was not enough. The essential Christian need, the Vatican urged, was an international regime which would guarantee full opportunity for the restoration of the Christian population and the growth of Jerusalem as a universal

Christian religious, cultural and educational center."

McDonald has a high regard for the work of Monsignor Thomas J. McMahon, who heads the Catholic Near East Welfare Association as Cardinal Spellman's representative in Israel. Apparently, however, it is McMahon who adamantly refuses to recognize the impossibility of internationalization. It is he who argued that without a Christian population in Jerusalem the shrines would be lifeless museum pieces. Monsignor McMahon's influence on Vatican policy seems to be decisive.

To refuse to recognize Israel's legitimate claims to its historic capital of Jerusalem merely because the Vatican seeks financial support for its shrines seems unjust indeed. The former ambassador reports that Cardinal Spellman himself seemed to be well aware of the difficulties in the way of internationalization.

The Vatican helped the cause of an independent Jewish state when it supported the United Nations' partition resolution of November 1949. The time has surely come for the Vatican to recognize Israel's just claim for sovereignty over the new city of Jerusalem. With Vatican approval the United Nations would quickly abandon its impossible plan for an internationalized Jerusalem.

— MORDECAI H. LEWITTES.

THE LUCY GREENBERG MEMORIAL

THE students of the Hebrew School and Center Academy of the Brooklyn Jewish Center are to be congratulated on the successful completion of their project in memory of the late Mrs. Lucy Greenberg, wife of our President, Judge Eman-

(Continued on page 4)

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

LEARNING ON THE RUN

PROFESSOR Martin Buber, the world renowned Jewish philosopher of Jewish Religion, whom we shall be privileged to have as guest at our Forum in March, made a striking statement recently which I should like to bring to the attention of the readers of the *Review*.

He was addressing a conference on Adult Jewish Education held at the Jewish Theological Seminary of America, and told the Rabbis, educators and interested laymen present of his experiences in this important field as one of the leaders in adult Jewish education, first in Germany and later in Israel. The first striking observation he made was: "I am opposed to over-popularization in education." I am sure that this must have been a reaction to a trend he had observed even in his short stay in America. We have all become victims of this fashion of popularization. People no longer have patience to study a serious subject—whether it be religion, or philosophy or science—as it should be studied through books that are the products of research by masters in these fields. We look for hurried resumes, mere outlines, that are popularly written and can be read at a glance, but which really give us no real knowledge of the subject.

This attitude is revealed also in the average newspaper or magazine reader: The tabloid paper, with its capsule outline of the most important world news, has acquired far more readers than the

solid newspaper, that gives a thorough report of world events.

The number of readers of serious magazines is declining, and men and women turn for their information and cultural guidance to publications which take a quick look at things. These, they are assured, are enough for the modern man. As a matter of fact people do not like to read at all, they prefer to listen to others who relay to them in a few words what a book is supposed to tell. Speed in acquiring wisdom and culture has become the fashion of the day.

And this tendency is reflected also in our modern Jewish cultural life. Authors of serious studies on Jewish subjects will tell you how difficult it is to get publishers to issue their works; the usual answer they get is, "Jews do not read such books." Here again the average Jew, like the would-be proselyte who came before Hillel, wants to be told the whole Torah while standing on one foot. He thinks he can master a knowledge of his history or of what his people believed in by reading a popular article in a picture magazine. He wants knowledge, but he is naive enough to think that knowledge can be acquired without effort.

Alas, even Rabbis, congregations and other organizations have become victims of this trend. For their adult education projects, some of them conduct a week-

end or several days' Institute held at some retreat. The "students" listen to a few lectures that are supposed to give them, in a thumb-nail summary, the whole history of the Jew and the basic knowledge of his religion. At one such cultural retreat, I am informed, the people who attended such lectures for the few days of their duration, were granted Diplomas—to attest, I suppose, that they were now completely informed in Jewish lore. I have no objection to such cultural outings, nor to such lecture or discussions; we should not, however, dignify these ventures with the name of Institutes or Academies of Jewish Studies.

The danger inherent in such projects is that their patronizers begin to believe that they have really acquired Jewish knowledge, that they can now become the cultural leaders of their community. Such meetings and lectures may be of value if they could inspire the attendants to realize the importance of Jewish study, if they could be impressed with the fact that now they ought to do serious reading and study of the subjects which they had merely glimpsed. We, in the Brooklyn Jewish Center, are proud that we have not yielded to this new educational trend. We still believe in the old Jewish dictum: *A'se Torascho Keva*. Set an appointed, regular time for the study of Torah. We believe that Torah, Jewish culture, can be acquired only through diligent and continuous study. At our Center's Institute of Jewish Studies for Adults, men and women devote an hour or two—and some even more—every week throughout the fall, winter and part of the spring months, in class-room study, with outside reading assignments and home preparation. That is education. That is the only kind of education that can have lasting value, and by which true knowledge may be acquired.

Professor Buber struck a much needed note when he decried this trend of over-popularization in the field of education. We hope that his words will influence American Jews to return to the Jewish concept of learning—to the concept that the attainment of knowledge requires constant effort and diligent pursuit.

Israel H. Perutthal

The Lucy Greenberg Memorial

(Continued from page 3)

uel Greenberg. The pupils of the two schools planted a grove of 1800 trees in Israel, to be known as the Lucy Greenberg Memorial Grove.

Brief ceremonies were held on Chamisha Asar Bishvat, traditional New Year of the trees, in honor of this event. A scroll was presented to the students by a representative of the Jewish National Fund to mark the planting of the memorial grove. Those who were present were greatly touched by the words of the grandson of the late Lucy Greenberg, Richard David Steinberg, who accepted

the scroll in the name of the school. He said, "As a student in our Hebrew School, and as a grandson of Mrs. Lucy Greenberg, of beloved memory, it is my privilege to accept this scroll. We students promise to continue our efforts in behalf of the Jewish National Fund. We know that through the planting of trees, we are doing our share to make Israel once more a land flowing with milk and honey."

Each tree planted in Israel is an *etz chayim*—a tree of life. The grove is indeed a fitting tribute to one who was ardently devoted throughout her life to the cause of Zion rebuilt. —M. H. L.

THE *Sabra*, the Jew born in Palestine, is still a subject for curiosity, speculation and, to a certain extent, anxiety. What is he really like? Does he justify the hopes so fondly cherished by two generations of Zionist workers and pioneers?

The generally accepted picture of the *Sabra* is based almost entirely on superficial impressions. He is pictured as rough, hard, impolite, insensitive to the finer things of life and uninterested in the fate of the Jewish people in the Diaspora. No one has yet made a comprehensive and fundamental study of the *Sabra* and his characteristics, and a fascinating and untilled field of research awaits the attention of the trained social psychologist.

One of the by-products of Israel's War of Independence, however, has been the revelation of a wealth of hitherto unknown material. The finest flower of our *Sabra* youth fell on the battlefield, and many of them left behind letters, diaries and their first attempts in the sphere of literature. Some of these have been collected and published in book or periodical form by friends, relatives, or the *kibbutzim* of which they were members. B. Y. Mikhali has surveyed almost thirty such collections, and discussed their contents in a series of articles which are reprinted in a recent book.

In most of the writings surveyed we can see these young men and women at the moments when their words were meant for themselves alone, or for one person, near and dear, before whom all barriers were down. And it is at such moments that we can make some approach to the truth which is usually concealed from view. Asaf Katz says in a letter to his sweetheart:

"I'm irresponsible—that's what many people think. I'm wild, lighthearted, I know nothing of law and order, refinement, morality or discipline. I'm irresponsible and empty-headed to many people, but not to you. And you don't know that this is the mask, that this is the best screen for many moods which a man does not want to reveal at the time that he is under their influence."

And Rafi Maletz explains that the mask is donned in order to protect very delicate and sensitive emotions from contact with the grossness of social life:

"And then you meet the cruel necessity, so dominant in our life, which com-

pels you to go out, to meet people; when you long with all your being to remain with yourself, to be alone with worlds which are far deeper than those which surround you when you are in company. So you go out when your heart and soul are still completely immersed in some inner experience which possesses you completely, and then you must cover your face with that mask of coldness—the iron wall of your soul."

Perhaps in many cases it is this intense shyness, this shrinking from the public exposure of one's innermost ideals and emotions, which accounts for the *Sabra's* distaste for what he calls "Zionut" (the quotation marks being vividly expressed by the tone of voice in which the word is spoken), i.e., sentimental and platitudinous Zionist speechifying. I remember one hard-boiled young journalist who was enthusing to me about the wonderful changes he had just seen on a trip to the Negev, and urging me to go and see for myself, so that I could write on the subject. "Why don't you write the article yourself?" I suggested. "Well," he replied, "it would be like writing for the papers about the girl you love." But such moments of self-revelation are rare.

Another cause for this reluctance to reveal what is in one's heart is the feeling of an almost insupportable burden which rests heavily on many of these young people. Hardly had they finished school when they had to go out, first to the manifold activities of the Hagana, and then to the grim battles of the War of Independence. The light-hearted, normal pleasures of youth were not for them—the shadow of duty was never absent for long. Yechi'am Weitz, one of the finest of these choice spirits,* writes:

"And in this insignificant space of time . . . I must change from a child to a man; I must live, instead of playing a Boy Scout game. This is an inconceivable labor, inescapable spiritual hard labor, emotional hard labor, hard labor

* He was killed in the Hagana attacks on railway bridges along the northern frontier on the night of the 16th-17th, June, 1946.

The Native-Born Israelis, Called "Sabras," Look Different and Feel Different from the New Settlers. Here is an Explanation.

THE SABRA ANALYZED

By MISHA LOVISH

involving all the essence of a man."

There are moments when the burden of life leads to despair. Elsewhere Yechi'am writes to his sweetheart:

"Rema, look at me well; Rema, look at me with clear and open eyes. Just now I am nothing, nothing at all. I am sunk in terrible despair. I am devoured every day by the tastelessness, the emptiness of everything."

Chaim Ben-Dor gives a typical reply to this cry from the heart, a reply quite out of keeping with the conventional picture of the *Sabra*:

" . . . The only means of overcoming this nothingness is the rich, deep, inner life, not the external life of man. Through it alone, through it alone, is it possible to approach the immortal, for which—with or without our knowledge—we yearn with all our souls."

But of course there are not lacking what the author calls *nekudot achiza* — *Anbaltspunkte* (literally, "holding-on points")—elements in life which enable the young man to grapple with the problems of existence and come to terms with the world around him. One such element is humor, which in its essence involves and ensures the acceptance and enjoyment of life as it is. Another is the respect which many of them, sons and daughters of the pioneers of the national revival, feel for the lifework of their parents. And a third is the satisfaction of work, physical labor, which helps them to forget the philosophic doubts which oppress them. Thus Yechi'am, son of Yosef Weitz, one of the foremost figures in the land reclamation work of the Jewish National Fund, writes:

"Only today have I felt something of the joy of doing, something of the pleasure of work. It seems to me as if I grow stronger by working, as if I thrust my feet deeper into the soft earth. And I rejoice with it all, with the wind, the rain, the vine and the soil."

The emotions expressed in these extracts are not, by any means, always nar-

rowly personal; a deeply religious note is often struck. Chaim Ben-Dor says:

"When someone explains to me the feeling of happiness which surrounds him when he hears the great harmony, when a man knows how to listen to 'the universal song' which can be sounded by the flower, the worm, or man—I feel something true in that feeling, something which flows from deep sources, which is connected with one's innermost experience." And he has an emotional attachment to traditional Jewish values—he is shocked on one occasion by the way in which everyone in a particular *kibbutz* is working on the Sabbath. But he has no patience with those who, in his opinion, use religion for political purposes:

"When I hear men making a movement out of this, continually preaching 'religiosity,' calling meetings and ascribing to the lack of religion all the tragedies of our times, casting such an intimate experience in moulds which almost partake of the character of a political party—all this makes me feel disgusted, as if someone should proclaim his great love alone in the streets."

And Ittamar Golani, in a sketch which has already become a classic, describes *Shabbat* in the *Kibbutz*:

"This song has never been uttered in any place but a young *kibbutz*, wrestling with the difficulties of its construction. This song is impregnated with tears and sweat, the energy and effort of the young builders of our people. And the heart is sore if you, too, have not been sanctified by the suffering of creation and the tribulations of construction."

The patriotism which emerges from these intimate pages is very far from a narrow chauvinism. Here, again, is a passage from the writings of Chaim (writing in Chanita, on the northern border):

"What a tremendous confidence you feel on this soil! You cannot really call it a feeling for the homeland, for such a feeling is found mainly among those who have no homeland. Here there is such a naturalness, such a feeling of 'This is mine.' Sometimes I feel that this is what the Jewish young men will be like when the land of Israel is completely Jewish, and it contains several generations of *Sabras*."

The link with the Diaspora finds frequent expression in these writings, as indeed it found expression in the deeds of

the young men who left their homes to help the remnants of European Jewry escape to the Land of Israel. Zohar Dayan, son of Shmuel Dayan, one of the pioneers of Nahalal, writes vividly:

"I carry on my breast the picture of a family which is alive in Eretz Israel, in Nahalal, and thousands of mothers carry on their breasts the picture of a three- or four-year-old child who was burnt in the incinerators."

But he feels proud of his share in the deliverance of the survivors:

"I sit here on the Belgian frontier, turning some of the small screws in the great machine that sets in motion orphan homes, and death camps, and individual Jews, and training farms for youth on the way to the homeland. And I compare myself now with myself as I was

in Nahalal, and I am glad that now I am in my right place. As for the dear sons of Nahalal, who have remained behind to till the soil, I have no complaints against them, but what I and my insignificant comrades are doing now, they will not do in a long time."

Of course these extracts are taken from the writings of the finest examples of the generation that fought and won in the War of Independence. Not every young man and woman in Israel is a philosopher or a poet or a thinker of noble thoughts. But this treasure, which has been uncovered almost by chance through the upheaval of war, must be typical of much that remains buried beneath the outwardly heedless, unsentimental exterior of many a *Sabra*.

—From the *Jerusalem News-Letter*.

Army Fears Jewish Workers May Offend Arabs

DISCRIMINATION by the United States Army against Jewish workers in recruiting personnel for American defense projects in the Middle East came under heavy fire recently.

The discrimination against Americans of the Jewish faith was revealed to the Senate Preparedness Committee by Maj. Gen. G. J. Nold, Deputy Chief of Army engineers. He testified that the Army asked State employment agencies to eliminate Jews from among prospective workers on a construction project in French Morocco. The presence of Jewish workers, Gen. Nold said, might offend the Arabs.

Because the New York State Employment Service refused to discriminate between Jewish and non-Jewish workers, approximately 20,000 qualified New Yorkers were by-passed for consideration by the Army for these overseas jobs.

U. S. Senator Herbert H. Lehman said that he would investigate this discrimination. Earlier, major Jewish organizations affiliated in the National Community Relations Advisory Council called on the newly established Committee on Government Contract Compliance to give "top priority" to an investigation of discrimination against Jewish workers by the U. S. Corps of Army Engineers.

In a joint telegram, the American Jewish Committee, American Jewish Congress, Anti-Defamation League of B'nai B'rith, Jewish Labor Committee, Jewish War Veterans of the U. S., Union of American Hebrew Congregations and 27

Jewish community councils which together comprise the NCRAC, protested.

Criticism of this policy was voiced by the Anti-Defamation League of the B'nai B'rith in a telegram to Secretary of the Army Frank Pace. The telegram pointed out that the Army attitude "seems to make the military establishment partner to obvious evasions of Federal law as promulgated by Presidential Executive Orders Nos. 9346 and 10308."

The first order obligates employers holding government contracts not to discriminate among job applicants on racial or religious grounds. The second order holds government agencies letting contracts responsible for obtaining compliance with this regulation.

A spokesman for the Department of Defense said there have been no instances of friction in North Africa involving American Jews connected with the Army's base-building program. The Department noted, however, that no Jewish workers had been sent to that area.

Despite Gen. Nold's testimony, the Department spokesman insisted that "there is no policy which would prohibit the sending of the members of any religion, as workers or as soldiers, to any area where the Army is operating."

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NEWS OF THE MONTH

JEWISH reparations talks with Germany will start in the middle of March, it was announced by Dr. Nahum Goldmann, chairman of the Jewish Agency and president of the Conference on Jewish Material Claims Against Germany. The negotiations will not be held in Germany.

☆

The right of the State of Israel to claim reparations from Germany was challenged by the *Aachener Nachrichten*, German right-wing daily. In an editorial, the paper said that since the State of Israel was established after World War II and

therefore never had been at war with Hitler, it was questionable whether Israel could claim reparations. In the eyes of the Jews, the editorial commented, "Germany will never lose the stigma of unforgivable crimes and is doomed to remain the eternal debtor of Jewry."

☆

The prices of many commodities and services continued to rise in Israel, as a result of the government's new economic policy, even as Parliament began a lengthy debate on this policy.

The cost of hospital services rose by ten per cent. Rentals which were not fixed rose. Taxi fares increased 50 per cent, although the government has granted no official rise. There is a great demand in the cities for goods whose prices are expected to go up shortly, and long queues formed at stores selling clothing and shoes. However, a degree of quiet was returning to the markets and even in the black market prices dipped slightly.

☆

The Journalists Association protested against the failure of the Israel Government to solve the problem of the newspaper shortage. The protest was voiced in a resolution adopted at the biennial conference of the Association in Tel Aviv.

Speakers at the conference discussed the position of the Israel newspapers, which are now appearing in two-page editions because of the lack of paper. The conference called upon the government to take measures to ensure sufficient newsprint for the 18 daily newspapers which are published here in various languages.

☆

Mrs. Eleanor Roosevelt is now visiting Israel. During her tour in the Negev, Mrs. Roosevelt stopped at Beersheba, where she lunched with the mayor and local notables. Later she visited Sheikh Suleiman el Huziel and his tribe. On her way to Dr. Weizmann's home, she came to the village for the blind near Rehovot which is maintained by the Joint Distribution Committee. She was presented with an album of pictures of the village.

Dr. Garcia Granados, representative of

Guatemala at the United Nations, who is also in Israel, addressed the Commercial and Industrial Club in Tel Aviv. He will participate in the U.J.A. campaign upon his return to the United States.

☆

The Board of Deputies of British Jews held a special session at which it adopted a resolution congratulating Queen Elizabeth II upon her accession to the throne. The Board also invited the Anglo-Jewish Association to join with it in the resolution and in the presentation of an address to the new Queen incorporating the sentiments of the resolution.

* * *

Dr. Abraham Cohen, president of the Board, eulogized the late Jacob Landau, founder of the Jewish Telegraphic Agency, declaring that Mr. Landau was

(Continued on page 23)

Sign Of Hope

ON THE 28th January the Israeli delegate to the United Nations, Abba S. Eban, in Paris for the sessions of the General Assembly of the United Nations, sent a letter to the President of the Security Council complaining that the Syrian delegate, speaking for his country in the Assembly, had threatened the destruction of Israel. In the speech the Syrian delegate, Ahmed Shukayri, had warned Israel of the "storm" that would tear the structure of Israel down to the foundation."

The next day, in a high school in Manhattan, the Julia Richman, a group of young foreign students, here under the auspices of UNESCO (United Nations Educational, Scientific and Cultural Organization) held a panel on Asian and Middle East problems. At the conclusion of the discussion, as the chairman of the meeting was about to announce an adjournment, one of the youthful delegates motioned that he wished to say something.

"Before we leave," he said, "I should like to shake the hand of the delegate from Israel."

And he strode over to Ami Tal and shook his hand heartily.

This boy was Marwan Sadat, of Syria.

Passover CARE Packages

A new CARE Passover Food Package to assure meat and other needed supplies for families in Israel during the coming holidays was announced by Paul Comly French, executive director.

For the past two and a half months there have been no meat rations for Israelis, and a current distribution of a quarter-pound of meat per person is being made without any indication of when the next ration may be expected, Mr. French pointed out. He urged Americans to order the special \$12 kosher gift package so that they could be certain relatives, friends or other recipients would have festive meals for the holidays, which begin April 10th.

The more than 13 and a half pounds of food in the Passover package include six pounds, nine ounces of various meats. Orders may be sent at once to CARE, 20 Broad Street, New York 5, N. Y., or any local office of CARE or HIAS (Hebrew Immigrant Aid Society, the exclusive Jewish organization accepting CARE orders for Israel). Ration-free, duty-free delivery is guaranteed.

Certified as kosher for Passover by the Rabbinical Council of America and the Union of Orthodox Jewish Congregations of America, the CARE holiday package contains: corned beef loaf, 4½ oz.; beef in natural juices, veal in natural juices, 30 oz. each; sugar, dried prunes, 2 lbs. each; coffee, butter, 1 lb. each; tea, ½ lb.; peanut oil, 1 pint; black pepper, 1½ oz.

1951 REPORT ON THE CENTER

Delivered at the Annual Meeting Held on January 31, 1952

By EMANUEL GREENBERG, President

LET me extend to you a cordial welcome to this 33rd Annual Meeting of the Brooklyn Jewish Center. Unlike other meetings during the past years, this meeting will be devoted to a resume of the activities of our Center throughout the year. It is well that we should pause to evaluate our work and our accomplishments and to discuss our problems and how they may be solved. I shall try to be as brief as possible and I trust that you will give me your undivided attention.

Balancing of Our Budget

One of the most important problems that faced your administration during the past year was that of balancing the budget of the Center. This problem is one that has not confronted us in many years. As a result of our mortgage redemption and the consequent elimination of interest payments, plus the increased income from membership dues and other sources, the Center not only balanced its budget but accumulated a sizeable surplus which has been placed in reserve for unforeseen contingencies and emergencies and for capital improvements. The situation has somewhat changed in the last year. The Budget Committee, headed by Mr. Max Herzfeld and assisted by most of the heads of departments, made a careful study of our income and expenses, and reported that the present income is insufficient to cover the expenses of the institution and that ways and means should be devised to balance the year's budget.

The matter received careful consideration at meetings of the Board of Trustees and of the Governing Board. A Special Committee on Finance was appointed consisting of four members of the Board of Trustees and four members of the Governing Board. The Chairman, Mr. David Spiegel, and the members of the committee were asked by your President to "study the finances of the Center with special emphasis on means to meet the deficit and to balance the maintenance budget of the institution."

This committee, after an exhaustive

study, concluded that if nothing is done to correct the present situation the operational deficits in the foreseeable future might be greater than the deficit experienced this year. These expected deficits are caused mainly by the steadily mounting increases in salaries and increased cost of supplies and services used by the Center, and by the reduction in income.

One of the means of reducing expenses, carefully considered by the members of the Committee, was the complete or partial elimination of some of our activities. The unanimous opinion was against any program of retrenchment and for maintaining the high standard of services rendered by the Center through these many years. These manifold activities, it was felt, have been mainly responsible for the institution's growth and development.

While minor economics could be effected here and there, the resulting savings would in no way solve the problems of balancing the budget.

Increase in Membership Dues

It became clear, therefore, that some attempt should be made to increase the income of the Center. Many plans were offered. The committee, however, came to the conclusion that the burden should be assumed by all members of the institution through a general increase in membership dues. They recommended that the dues for family membership be raised from \$50 to \$65 per year; that of single members, widows and widowers without minor children from \$37.50 to \$47.50 and the dues of girls from \$25 to \$35.

In making this recommendation the Committee stressed the fact that such increases were fully justified by the services received by members of the Brooklyn Jewish Center and that they were nominal and within the ability of the community to absorb.

The recommendation was submitted to a joint meeting of the Board of Trustees and Governing Board and, after considerable discussion, it was not accepted. The majority of the members present felt that other means should be found to in-

crease the income of the Center, and, that for the present at least, the plan for increased dues should be abandoned.

The Special Committee on Finance was thereupon asked to continue to function and to submit other recommendations for meeting the budget.

Sustaining Membership

A suggestion which the Board of Trustees had previously carefully considered, was an increase in the number of members who would voluntarily become sustaining members and thereby pay \$100.00 or more if married and \$50.00 or more, if single. Our esteemed rabbi, Dr. Levinthal, has often stressed the fact that real democracy in an institution such as ours does not mean that every member should pay the same amount in membership dues, but should contribute in accordance with his means. The men and women of smaller means should pay the regular dues required of them, but the others, blessed with larger incomes, should proportionately pay their just share in maintaining a religious and cultural institution.

With that aim in view I have appointed a committee headed by Mr. Maurice Bernhardt, to formulate plans for the enrollment of a larger number of sustaining members. They have already met with considerable success, and I am sincerely hopeful that many of the men and women present this evening, and others who are not with us, will help to ease the task of this committee by joining the ranks of sustaining members. I appeal to all members of the Center, who can do so, to show their loyalty and devotion to our institution by giving it additional income.

I have discussed this problem of meeting the Center Budget at much length, feeling as I do that our members should be given a clear picture of the problem facing us now, and which will in all likelihood face us in the years to come.

Membership Problem

Our membership as of December 31, 1951 numbered 1,317 married members

and 839 single members, making a total membership of 2,156.

We have sustained some reduction in our membership because many of our members have moved to other communities. It must be recorded with satisfaction that many of them, even though removed from our immediate neighborhood, are still continuing their affiliation, refusing to sever their ties with the institution that has meant so much to them.

In this connection I wish to report that the Board of Trustees at its last meeting decided to appoint a Retention Committee, the duties of which will be to reduce the number of resignations, and to induce those who are on the brink of resigning to continue their membership in the Center.

The Membership Committee will be required to carry on an intensive effort to enroll more members to replace those lost through resignations or other causes. The enrollment last year was almost as large as on the previous year, but the work of obtaining new members must go on unabated. The responsibility for this work should not be limited to the Membership Committee alone. In fact the co-operation of all our members will be required. Do not hesitate to speak about the Center to your friends and neighbors and urge them to become members in our institution.

Center Activities

The time taken up by my discussion of financial problems makes it necessary that I curtail that part of the report dealing with the activities of our institution.

Religious Activities

The religious activities have been conducted on the same high level to which we have been accustomed through the years. The Late Friday Night Lecture Services, and the Sabbath and Holiday services have been well attended. The musical portion of the Services was greatly enhanced by the chanting of congregational melodies in which the worshippers participated together with the Congregational Singing Group under the personal leadership of Mr. Sholom Secunda. The sermons on Friday evening, on Sabbath and on the holidays, were delivered by Rabbi Levinthal and Rabbi Saltzman, and occasionally by Rabbi Lewittes.

Educational Activities

I. The Hebrew Department includes:

a. The Hebrew School where the students attend three two-hour sessions every week. The registration during the year was 360 boys and girls.

b. The Religious School and High School Department attended by 245 children meets once or twice weekly.

c. The Center Academy is a progressive day school with an integrated program in Hebrew and Secular subjects. This year's enrollment was 134 children.

It is noteworthy that all told there are 739 children attending the schools sponsored by our institution. These schools, as you might suspect, are not financially self-sustaining and are receiving their support from the general income of the Center.

II. The registration in the Center Institute of Jewish Studies was 185. Courses are given by expert instructors in Jewish History, Religion, Bible, Talmud and Hebrew.

III. The Forum is now being conducted once a month during the season. The committee is experimenting with this new schedule in the hope that it will be more in keeping with present conditions. The results thus far have been most encouraging.

IV. Our Library is performing useful service to our schools and to the community. It is continually growing in the number of books available to readers even though it is suffering from crowded conditions. The number of books in Hebrew, English and Yiddish now stored in our Library exceeds ten thousand.

V. The Center publications include the *Brooklyn Jewish Center Review*, the weekly *Bulletin*, and the *Center Diary*. The *Review*, which is a monthly publication containing articles, fiction, and poems of Jewish interest, has achieved a national reputation because of its interesting contents and consistently high standards. It is received not only by the members of the Center but by a selected list of prominent communal leaders throughout the United States and is considered by many as one of the finest Anglo-Jewish publications in the country. The *Review* is of special value in that it helps to acquaint Jewish communities with the Center's program and activities.

Social Activities

In addition to the monthly Social Membership Meetings that are unusually well

attended, the Social Committee sponsors the Brooklyn Jewish Center Choral Ensemble consisting of about 70 male and female voices under the leadership of Mr. Sholom Secunda. The Choral Ensemble, together with the Congregational Singing Group, have rendered valuable services to the Center by participating several times during the season at the Late Friday Evening Lecture Services.

Physical Training Department

The activities of the Physical Training Department have attracted a large number of young and older members, both men and women. The attendance during the past year was 37,696.

Auxiliary Groups

a. *Sisterhood*: At the last Annual Meeting of the Sisterhood, Mrs. Frank Schaeffer was elected President of the organization succeeding Mrs. Morton Klinghoffer. The new administration is continuing the active and energetic program to which our women are accustomed. The Sisterhood is doing a splendid job in interesting the newly elected members in the work of the Center and in acquainting them with the aims and purposes of the institution.

b. *Young Folks League*: Our unmarried members are automatically members of the Young Folks League. This group has embarked on a most ambitious program of activities. Their weekly meetings throughout the season have been very well attended. The special interest groups, too, have attracted many members to its meetings.

c. *Young Married Group*, recently organized, is meeting a long felt need. Their meetings which are interesting and instructive are attended by a considerable number of our younger married members.

Capital Improvements

For years we have been faced with the need of air conditioning the Center building. This improvement can no longer be regarded as a luxury but as a necessity in order to provide those who attend services, meetings, and functions with the comfort to which they are justly entitled. The committee in charge of air conditioning is headed by Dr. Moses Spatt. The task of preparing the plans and specifications for this installation is a formidable one and the committee had to devote a great deal of time and attention to this assignment. We are looking forward to completion of the air conditioning by this

summer. The installation will include the Auditorium, Synagogue, Dining Room, Lounge Room, Prayer Room and Social Rooms.

Another matter that has received serious consideration is the replacement of the 19 stained glass windows. The condition of these windows is such that they must be reinforced temporarily, or completely replaced with new wood or metal frames. Estimates are now being obtained, and we hope to award the contract within the next few weeks.

You can readily understand that the cost of these two major improvements cannot be defrayed from our regular income, especially when we are faced with an unbalanced budget. We will have to deplete our reserve fund to meet these costs, and it is good that we had the forethought to establish this reserve for just such contingencies.

Community Activities

I have always advocated that the Brooklyn Jewish Center should take a greater interest in matters of general welfare outside of its own necessarily limited sphere of activities. As a consequence of this policy we have encouraged our members to participate actively in various campaigns to raise funds for Jewish and other causes.

The United Jewish Appeal has received this year more than a million and a quarter dollars from about 1,500 Center contributors. The campaign for the Federation of Jewish Philanthropies is still in force and as of now, the reports show that approximately 1,000 Center members have contributed half a million dollars. The Israeli Bond Campaign got under way in the month of May, and in addition to investing \$10,000 from its own treasury in Bonds for Israel, the Center has organized a committee, headed by Mr. Max Herzfeld, to promote the sale of these bonds. The campaign was started with a successful Testimonial Dinner given in honor of Dr. James G. McDonald, first U. S. Ambassador to Israel. To date, the Brooklyn Jewish Center, in cooperation with the Eastern Parkway Zionist District, has sold about \$750,000 worth of bonds. The annual dinner for the Jewish Theological Seminary was held recently in honor of our Treasurer, Mr. Frank Schaeffer. The results are incom-

plete, but it has been estimated that it will exceed what has ever been raised by the Center for this institution.

Thanks

The presentation of my Annual Report affords me the opportunity of expressing my thanks and yours to those who have been helpful in the daily running of our beloved institution. My first thanks to my fellow-officers, members of my "inner cabinet," for their kind advice and sincere cooperation. They are: Dr. Moses Spatt, 1st Vice-President; Maurice Bernhardt, 2nd Vice-President; Frank Schaeffer, Treasurer, and Harry Blickstein, Secretary. I am grateful to the members of the Board of Trustees, the Governing Board, the Chairmen and members of committees, the officers and board members of the Sisterhood, the Young Married Group and the Young Folks League for their help in guiding the activities of the Center throughout the year.

We are sincerely thankful to our spiritual leader, Dr. Israel H. Levinthal, for his masterful sermons and for his ever ready willingness to give us the benefit of his wise counsel and advice.

Our thanks are extended to Rabbi Manuel Saltzman for all the cooperation he has given to Rabbi Levinthal and for the splendid progress made by the departments under his direct supervision. He has recently accepted the call to become the Rabbi of Congregation Anshe Chesed in New York. We are sorry to see him go and he has our best wishes for success and happiness in his new pulpit. During the almost five years of affiliation with the Brooklyn Jewish Center he has made many friends, all of whom will miss him. He has been of tremendous help to our institution, and we shall always be grateful to him.

To Rabbi Mordecai Lewittes, our Associate Rabbi in charge of the Hebrew Departments, I extend thanks for the most efficient supervision he has given to our schools and the Junior Congregation. In addition to his educational duties he has been most helpful in preaching on Friday nights, during the High Holy Days and on other occasions.

My usual thanks are extended to our Administrative Director, Mr. Joseph Goldberg. We have become accustomed

to rely on his devotion and loyalty and his ever readiness to be of service to the Center and to promote its best interests and the causes which the Center sponsors.

I am deeply grateful for the fine cooperation the Center has received from Dr. Elias N. Rabinowitz, our librarian; Rev. William Sauler, our Cantor; Mr. Sholom Secunda, our Music Director; Rev. Meyer Rogoff, the Sexton of the Center; Mr. Harold Hammer, our newly appointed Administrative Assistant; Mrs. Louis N. Lesser, the principal of the Center Academy; Mrs. Irene Bush Steinboch, the head of the Academy Hebrew Department, and the faculties of our schools and all the members of the staff.

Conclusion

I want to conclude with a word of thanks for the confidence expressed by the members of the Brooklyn Jewish Center in the leadership of the institution and for their past support. This gratitude however is coupled with an appeal for continued help in our work. I urge upon you, as strongly as I can, to help us enroll new members during the coming year. It is true that many residents of our community are moving to other sections of the city. But their places are taken by new residents who should be asked to join our membership. They, as well as older residents, are waiting for someone to speak to them about the Brooklyn Jewish Center and to suggest their joining. Time and time again we hear, "no one has asked me to become a member." It is up to you, the members of the Center, to do this missionary work. You will do your neighbors a real service by making it possible for them, their wives and their children, to enjoy the privileges of membership, and at the same time you will help your institution to swell its ranks.

Lastly, I again want to urge those of you who can make an additional contribution to please change your regular membership to that of a Sustaining Member. We have always prided ourselves on the spirit of generosity prevailing among our members, as evidenced by the large amounts raised for various causes. Now that our own institution is in need of help, I am confident that you will not fail it.

SUMMARY OF EVENTS FOR 1951

FRIDAY NIGHT LECTURES AND SERVICES

"The Greatness and the Uniqueness of Solomon Schechter"—Rabbi Levinthal—Jan. 5th.

"Is Peace of Mind Possible in These Critical Times?"—Rabbi Saltzman—Jan. 12th.

"The American Jew in Search of a Way of Life"—Rabbi Lewittes—Jan. 19th.

"A Tribute to a Great and Noble Christian Who Rectified a Wrong of Two Thousand Years"—Rabbi Levinthal—Musical program at services by Center Choral Group commemorating Jewish Music Month—Cantor Sauler, Soloist—Sholom Secunda, Leader—Jan. 26th.

"Jewish Musicians and Musicians of Jewish Origin"—Rabbi Saltzman—Feb. 2nd.

"Twenty Years of Hebrew in the Public High Schools"—Rabbi Edward Horowitz of the Hebrew Department of Thomas Jefferson High School—Feb. 9th.

"Can We Legislate Human Brotherhood"—Rabbi Saltzman—Feb. 16th.

"The Mid-Century in Jewish Life—A Review and Some Predictions"—Rabbi Abraham P. Bloch—Feb. 23rd.

"How Does Conservative Judaism Answer the Needs of Our Young People"—Rabbi Saltzman—Mar. 2nd.

"The Jubilee of the Trees"—Rabbi Lewittes—Mar. 9th.

"Jews Because of Haman and Jews Because of Conviction"—Rabbi Levinthal—Mar. 16th.

"Opportunities and Responsibilities of American Jewish Womanhood"—Sisterhood Service—Participants: The Mesdames M. Robert Epstein, Joseph Richman, Frank Schaeffer, Morton Klinghoffer, Irving S. Horowitz, Isador Lowenfeld, Carl A. Kahn, Louis J. Roth—Cantor William Sauler officiated—Oneg Shabbat followed—Mar. 23rd.

"The Hebrew Language—The Secret of a People's Unity and Survival"—Mar. 30th.

Concluding Friday Night Service—Dedicated to the Post-Bar Mitzvah Fellowship—Rabbi Levinthal and Rabbi Saltzman, speakers—Musical program by Center Choral Ensemble under the direction of Sholom Secunda—Cantor Sauler, Soloist—Apr. 6th.

RELIGIOUS EDUCATIONAL RECREATIONAL SOCIAL

"Our American Morality"—Rabbi Levinthal—Musical program presented by Center Choral Ensemble under leadership of Sholom Secunda—Nov. 2nd.

"To Be Or Not To Be Different"—Rabbi Saltzman—Nov. 9th.

"My Medical Mission to Israel"—Dr. Benjamin Koven and "A Student of History Looks at Israel"—Mr. Harry A. Harrison—Nov. 16th.

"Is America Home or Exile—A Revaluation of the American Zionist Platform"—Rabbi Saltzman—Nov. 23rd.

"The Revitalizing of the Sabbath"—Rabbi Levinthal—Nov. 30th.

"The Book—The Secret of Our People's Survival"—in honor of Jewish Book Month—Rabbi Saltzman—Dec. 7th.

"The Story of Peretz"—A Notable Anniversary—Rabbi Lewittes—Dec. 14th.

"Is Rededication Sufficient?"—a pre-Chanukah sermon—Musical program by the Center Choral Ensemble under leadership of Sholom Secunda—Cantor Sauler, Soloist—Dec. 21st.

Annual College Student Service—Participants: Hannah Weidman on "Youth and Religion"; Al Levy on "The Synagogue and Jewish Youth"; Herbert Kummel on "Jewish Arts in the Land of Israel"—Dec. 28th.

HOLIDAY SERVICES

Purim Services—Reading of the Megillah—Mar. 21st and 22nd.

First Days of Passover—Sermons by Rabbi Levinthal and Rabbi Saltzman—Apr. 21st and 22nd.

Concluding Days of Passover—Sermons by Rabbi Levinthal and Rabbi Saltzman—Apr. 27th and 28th.

Special Baccalaureate Service for Center Graduates—Sermon by Rabbi Lewittes—June 9th.

Shevuoth Services followed by Consecration Services—June 10th.

Shevuoth Services—Second Day—Cantor Sauler officiated assisted by the Center Choir under the leadership of Sholom Secunda on both days—June 11th.

Tisha B'ab Services—Aug. 11th and 12th.

Slicoth Services—Cantor Sauler assisted by Center Choir under leadership of Sholom Secunda—Sept. 22nd.

Rosh Hashonah Services—Sermon by Rabbi Levinthal—Oct. 1st.

Second Day of Rosh Hashonah—Sermon by Rabbi Saltzman—Oct. 2nd.

Rosh Hashonah Services in Auditorium—Rev. Max Hoeflich officiated—Sermon by Rabbi Saltzman, 1st Day—Rabbi Lewittes, 2nd Day.

Kol Nidre Services—Sermon by Rabbi Levinthal—Oct. 9th.

Kol Nidre Services in Auditorium—Sermon by Rabbi Saltzman.

Yom Kippur Services—Sermon by Rabbi Levinthal—Oct. 10th.

Yom Kippur Services in Auditorium—Sermon by Rabbi Saltzman.

Junior Congregation Services during the High Holy Days under leadership of Rabbi Lewittes and Naftali Frankel.

Children's Congregation Services during the High Holy Days under leadership of Mrs. Evelyn Zusan.

Succoth Services—Sermon by Rabbi Levinthal—Oct. 15th.

Second Day of Succoth—Sermon by Rabbi Saltzman—Oct. 16th—Cantor Sauler assisted by Center Choir under leadership of Sholom Secunda officiated on both days.

Concluding Succoth Services—Sermon by Rabbi Levinthal—Cantor Sauler, assisted by the Center Choir under leadership of Sholom Secunda officiated on both days—Oct. 21st and 22nd.

MONDAY NIGHT FORUMS

"The Gentleman and the Jew"—Maurice Samuel—Feb. 5th.

"What Has Religion to Offer for our Peace of Mind"—Henry Raphael Gold—Feb. 19th.

"Storm Clouds Over the Capitol"—Congressman Emanuel Celler—Mar. 5th.

"The World Today"—Gen. Carlos P. Romulo—Mar. 19th.

"The Position of Israel in the Near East"—Hon. James G. McDonald—Nov. 19th.

ROUND TABLE DISCUSSIONS

"Is There a Need for Psychiatry for the Average Person?"—Dr. Henry V. Agin, Dr. Charles Brimberg, Dr. J. Sanford Davis, Dr. Jules Nelson—Jan. 15th.

"Should Gambling Be Legalized?"—

Affirmative: Jacob D. Fuchsberg; Negative: Max Herzfeld—Harry Cooper, Moderator—Dec. 17th.

SOCIAL ACTIVITIES

Annual Meeting—Election and Installation of Officers — Vocal selection by Lawrence Davidson—Jan. 25th.

Membership Social — "Country Fair Nite" — Square Dancing and Games — Feb. 25th.

Membership Social—Purim Celebration program by Zvee Scooler, Humorist; Belle Didjah, Dance Mime; Tony Bari, Singer —Mar. 21st.

Dinner in behalf of the United Jewish Appeal — Dr. Joseph Schwartz, Former European Head of the Joint Distribution Committee and Executive Director of the U.J.A., Guest Speaker—Apr. 12th.

Passover Sedorim—Apr. 20th and 21st. Membership Social—Minnie Berns, Israeli Singer — J. Malcolm Ross, Master Mentalist—Apr. 25th.

Participation in gala Brooklyn-Wide outdoor celebration in honor of Israeli Independence Day at Music Grove in Prospect Park sponsored by the Brooklyn Jewish Community Council—Vocal selections by the Brooklyn Jewish Center Choral Ensemble, under the leadership of Mr. Sholom Secunda—May 6th.

Program in celebration of Israel Independence Day together with the Eastern Parkway Zionist District and Young Folks League at the Center—May 8th.

Reception to Center Choral Ensemble —Dr. Levinthal, Speaker—Musical program directed by Sholom Secunda—June 14th.

Participation in third annual concert "Music Under the Stars" at Ebbets Field in behalf of the American Fund for Israel Institutions—June 16th.

Dinner in behalf of Israel Bond Drive — Hon. James G. McDonald, Guest Speaker—Mr. Max Herzfeld, Chairman—Sept. 26th.

Membership Social — Frank Guarrera, leading baritone of Metropolitan Opera—Doris Siegel, Concert and Radio Artist—Sholom Secunda, Accompanist — Oct. 17th.

Annual Dinner in behalf of Federation of Jewish Philanthropies—Nov. 15th.

Membership Social — Wyman and White, Singing Stars of Radio and Television—G. Ray Tyrell, Debonair Deceptionist—Nov. 21st.

Thanksgiving Dinner—Nov. 22nd.

Membership Social — Chanukah program prepared by Sholom Secunda—Cantor William Sauler—Eleanor Stone, International Folksinger and Guitarist—Dec. 26th.

SISTERHOOD ACTIVITIES

Jan. 17th — Participation in Annual Convention of Federation of Jewish Women's Organizations at Hotel Astor.

Jan. 18th — Participation in All-Brooklyn "Torah Brunch" and program meeting at Temple Beth-El, Manhattan Beach.

Jan. 24th — Participation in Brooklyn Day—Federation of Jewish Philanthropies —Hotel St. George.

Jan. 29th—"Annual Institute Day"—Symposium on "Jewish Influence on World Culture"—Speakers: Mr. Bernard Jaffe, Mr. Leo Schwartz, Mr. Sholom Secunda, Temima Gezari — Rabbi Saltzman, Moderator — Greetings by Rabbi Levinthal.

Feb. 8th—Meeting of Cabinet Leaders of Sisterhood United Jewish Appeal Drive —Dessert Luncheon.

Feb. 19th — Participation in United Jewish Appeal Opening Rally at Hotel Astor—Luncheon followed Rally.

Feb. 21st—Tour of Jewish Theological Seminary and Jewish Museum conducted by Sisterhood.

Feb. 26th — Meeting — "Jewish Music Month" program—Dramatization of "My Brother's Brother" by Sisterhood Players directed by Lila Leonard, with Cantor Sauler and Sholom Secunda participating — Musical program by Aviva Choral Ensemble.

Mar. 14th — Annual Torah Fund Luncheon—Dr. Simon Greenberg, Guest Speaker—Mascha Benya, Soprano.

Mar. 15th—First lecture in series "Marriage and the Family" by Dr. Evelyn Garfil.

Mar. 22nd — Second lecture in series "Marriage and the Family" by Dr. Evelyn Garfil.

Mar. 26th—Meeting—"Jewish Home Beautiful" pageant with dramatization and choral arrangements by Sholom Secunda—Cantor Sauler and Center Choral Group—Miss Doris Siegel, Soprano—Consecration Class Dance Group.

Mar. 29th—Third and final lecture in series "Marriage and the Family" by Dr. Evelyn Garfil.

Apr. 4th—Participation in United Jewish Appeal—Luncheon at Hotel Pierre.

Apr. 30th — Second Annual "Jewish Women of Achievement" program—Participants: Mrs. Lionel Golub, National President, Mizrahi Women's Organizations of America — Judge Justine Wise Polier, National President, Women's Division, American Jewish Congress — Mrs. Emanuel Siner, National President, Women's League of United Synagogue—Greetings by Rabbi Levinthal — Musical program by Cantor Sauler, Frances Sanford, under the direction of Sholom Secunda.

May 3rd—Participation in United Jewish Appeal Affair at Hotel Plaza—Ruth Gruber, Guest Speaker.

May 7th — Participation in All-Day Spring Conference for Metropolitan Women's League — Temple Anshe Chesed.

May 9th—Participation in "Jewish Day for the Blind" at Hotel St. George.

May 15th — Meeting — Special "Mother's Day" celebration — Musical program by Betty Hechtman, Mezzo-Soprano; Moshe Amitai, celebrated Cellist with the Israel Symphony Orchestra—showing of technicolor film on the social, economic, religious and historic background of Israel.

May 17th — Participation in Closing Luncheon of Brooklyn Division, Women's League of the United Synagogue, at the Biltmore.

May 24th — Testimonial Reception to Mrs. Morton Klinghoffer on her retirement as President of the Sisterhood — Musical program by Beverly Somach, Noted Violinist — Norman Atkins, Baritone—Mrs. Emanuel Siner, National President, Women's League of the United Synagogue, Guest Speaker.

May 28th — Participation in final United Jewish Appeal function at the home of Mrs. Isaac Levingson.

June 3rd—Participation in Jewish Theological Seminary Commencement Exercises—Honor Certificate accepted by Mrs. Morton Klinghoffer for Sisterhood for meritorious contributions to their Torah Fund.

June 4th—Installation of Officers and closing meeting—Annual Report by Mrs. Morton Klinghoffer, Retiring President—Acceptance by newly elected President, Mrs. Frank Schaeffer—Installing Officer, Mr. Harry Blickstein, Secretary of the Center — Musical program by Norman Atkins, Baritone, accompanied by Susan

Wanke — Mrs. M. Robert Epstein, Chairman.

June 6th—Closing meeting and luncheon of Sisterhood Executive Board.

Sept. 24th—Opening meeting of season — Special holiday program — Dr. Lena Levine, Psychiatrist, Speaker — "What Makes A Successful Marriage"—Mrs. M. Robert Epstein, Chairman.

Oct. 18th—Participation in Women's League Succoth Party at Jewish Theological Seminary.

Oct. 24th—Meeting — Celebration of sixtieth anniversary of the United Nations — Speaker, Mme. Hilda Yatsing Yen — "Our Best Hope for Peace Is U.N. Plus You"—Musical program—Miss Charney Shapiro, Star of Radio and Concert Stage.

Oct. 29th—Participation in Social Actions Conference at Jewish Theological Seminary.

Oct. 31st — Annual Mother-Daughter Luncheon—Fashion Show by Martin's.

Nov. 7th—Participation in Torah Conference of National Women's League and Luncheon at B'nai Jeshurun Synagogue.

Nov. 19th—Participation in "Night of Stars" program at Madison Square Garden.

Nov. 20th—Participation in Luncheon on behalf of Federation of Jewish Philanthropies at the home of Mrs. Julius Leventhal.

Nov. 28th—Annual Institute Day—Theme: "Jewish Contribution to World Culture — The Arts" — Speakers: Mrs. Helen Levinthal Lyons; Mrs. Judith Eisenstein; Mme. Katya Delakova; Rabbi Arthur Rosenbaum.

Dec. 9th — Participation in Brooklyn Jewish Community Council Annual Convention at the Towers Hotel.

Dec. 10th — Participation in Eastern Parkway Group Brooklyn Jewish Community Council Celebration of Jewish Book Month—Mrs. Morton Klinghoffer, Chairman.

Dec. 17th — Participation in Annual Chanukah Luncheon of Women's League of United Synagogue at Hotel Commodore.

Dec. 19th—Meeting—Chanukah Festival Display Table presented and narrated by Mrs. Esther Saltzman and Mrs. Edythe Sauler — Musical selections by Cantor Sauler — Presentation of play "Tevya's Daughters" by Sholom Aleichem performed by Sisterhood Players.

YOUNG MARRIED GROUP

Jan. 11th—Meeting—Color slides of a "Trip to Israel" shown by Elliot Eichler — Myron B. Gubitz, Accordionist and Vocalist—Community Singing.

Feb. 14th—A six-panel discussion titled "Everybody's Business" — Participants: Rabbi Saltzman, Alvin Jeffer, Irvin Rubin, Herbert Carr, Dr. Melvin Luxenberg, Martin Perry—Social Hour.

Mar. 14th—Purim Social—Appropriate refreshments served.

Apr. 10th — Meeting — Discussion of "Private vs. Public School Education" — Speakers: Hon. William I. Siegel, Rabbi Murray Penkower.

Apr. 28th—Third Annual Affair—Entertainment and Dance—Music by Marvin Blickstein Orchestra.

May 9th—Business meeting—Slate of Officers and Executive Board presented by Nominating Committee for 1951-52 season—Games and Social Hour.

May 23rd — Meeting — Discussion on "Jewish Customs Regarding Childbirth" by Rabbi Grossman of the United Synagogue of America—Social Hour.

June 27th — Closing meeting and Installation of Officers—Barn Dance with Bob Harter, Caller.

Sept. 29th — Cocktail Party Get-Together and Dance—Demonstrations of Mambo, Tango, Rhumba and Samba by Dance Team from the Arthur Murray Studios—Dance Contest with membership participation.

Nov. 29th—Meeting—Panel discussion led by Rabbi Saltzman on "Your Child Faces A Gentle World"—Social Hour.

Dec. 27th — Chanukah Program and Party—Evening of Israeli dancing.

The following Interest Groups were formed this year in the Young Married Group: For the women—Home-Making; Mah Jongg and Card Party—For the men — Bowling.

YOUNG FOLKS LEAGUE

Jan. 16th—Annual Affair in behalf of Federation of Jewish Philanthropies.

Jan. 22nd—Hosts to New York Council of Young People's League upon their presentation of a performance of "Queen Sabbath"—Social Hour.

Jan. 30th—"March of Dimes" program — Speaker: Alvin C. W. Bahnsen, Professor at L. I. U., on "Roosevelt in Retrospect—Success or Failure?"—Social Hour.

Feb. 6th—First lecture on series "Judaism As a Way of Life"—Rabbi David

Panitcz on "Judaism—An Answer to Modern Day Paganism."

Feb. 13th—Musical program in celebration of "Jewish Music Month"—Center Choral Group under leadership of Sholom Secunda—Cantor Sauler, Soloist—Showing of films "Americans All," "Boundary Lines," "Brotherhood of Man."

Feb. 20th—Film and lecture on the topic of Social Diseases by a representative of the New York Department of Health—Social Hour.

Feb. 27th—"Brotherhood Week" program—Speakers: Catholic representative, CDR. Joseph C. Canty, U. S. Navy Military Sea Transport Service; Protestant representative, CDR. Sidney H. Shears, CHC. U. S. Navy, Navy Receiving Station; Jewish representative, Lt. Col. Aryeh Lev, ORC.

Mar. 4th — Basketball Game — Young Folks League vs. Junior League—Benefit of United Jewish Appeal.

Mar. 6th — Second lecture of series "Judaism As a Way of Life" — Rabbi Mordecai H. Lewittes on "Is Prayer Necessary?"

Mar. 13th—Discussion of the "Problem of Juvenile Delinquency" led by Capt. Schwartzberg and Patrolman Berkowitz of the Police Department.

Mar. 20th—Purim Celebration—Cantor Sauler — Center Choral Ensemble under leadership of Sholom Secunda.

Mar. 27th — Third lecture on series "Judaism As a Way of Life"—Dr. Sidney Tedesche on "Is Judaism In Conflict with Science."

Apr. 3rd — Annual U.J.A. Event — Cocktail Party and Entertainment — Guest Speaker: Hon. William I. Siegel.

Apr. 10th — Current Events Group program—Mr. Edmond Fitzgerald, Chief Probation Officer, Guest Speaker—"The Penal and Probation System in Israel"—Social Hour.

Apr. 12th - 15th — Participation in Young People's League Convention at Concord Hotel, Kiamesha Lake, N. Y.

Apr. 17th—"Model Seder" with all traditional aspects—Social Hour.

Apr. 24th — Fourth lecture of series "Judaism As a Way of Life" — Rabbi Saltzman on "Judaism and Peace of Mind."

Apr. 28th—Annual Spring Cotillion—Entertainment—Music by Marvin Blickstein Orchestra.

May 1st—Election of Officers and Ex-

ecutive Board—Social Hour.

May 6th—All Day Picnic at Hempstead State Park.

May 8th—Meeting—Variety Show presented by Herb Levine, Dramatic Director of the Y.F.L.—Social Hour.

May 10th—Presentation of "Here We Are" by Young Folks League Dramatic Group staged by Herb Levine, Dramatic Director.

May 15th—Installation of Officers and Executive Board, combined with celebration of Israel Independence Day—Dr. Levinthal, Installing Officer.

May 22nd—Final lecture on series "Judaism As a Way of Life"—Rabbi Max Schenck on "Sex Laws and Customs in Judaism."

May 29th—Square Dance—Professional Caller—Costumes and Prizes.

June 12th—Beginning of "Roof Meetings" held every other Tuesday during summer season.

June 17th—All-Day Picnic.

Sept. 12th—Season's Opening meeting—Square Dance.

Sept. 14th—16th — Participation in United Jewish Appeal Youth week-end at So. Fallsburg, N. Y.

Sept. 21st—23rd — Participation in Young People's League Annual week-end at So. Fallsburg, N. Y.

Sept. 18th — Current Events Group program—Round Table Discussion on the United Nations—Representative speakers from France, Sweden, India and Australia.

Sept. 24th—First organization meeting of season—Introduction of chairmen of committees—Social Hour.

Oct. 2nd—Social meeting.

Oct. 6th—Sabbath services conducted by the Y.F.L. — Participants: Morris Hecht, Irvin Rubin, Martin Segal, Harold Kalb, Seymour Barer, Milton Reiner, Rhoda Soicher—Kiddush followed.

Oct. 10th—Annual "Yom Kippur" Nite Frolic.

Oct. 16th—Meeting—"Voice of America" program with recordings and films showing graphically how our State Department analyzes and combats Russian propaganda behind the Iron Curtain—Social Hour.

Oct. 23rd—Appropriate musical program in celebration of Succoth holiday under direction of Sholom Secunda.

Oct. 30th — Meeting — Program arranged by Current Events Group—Guest Speaker—Dr. Clarence Bellinger, Sr. Di-

rector of Brooklyn State Hospital, on "Personality Requirements for a Successful Marriage."

Nov. 6th — Election Night Social — Novelty Nite and Games.

Nov. 13th—Civil Defense program—Guest Speaker, Col. Arthur Levitt, Borough Director of Civil Defense—Showing of film "Plan for Survival"—Program arranged by Mr. Morris K. Siegel, Assistant U. S. Attorney.

Nov. 20th — Meeting — Educational program — Guest Speaker, Mr. Irving White, Research Assistant of the "Eternal Light" program describing the planning of these programs.

Nov. 27th—Meeting—Celebration of "Jewish Book Month" — Discussion of "Great Names in Jewish History" by Rabbi Abraham Feldman—Book Exhibit.

Dec. 4th—Annual Affair in behalf of Federation of Jewish Philanthropies—Ned Harvey's Orchestral Ensemble — Dance Exhibition by MacLevy's professional dancers.

Dec. 11th—First lecture of series "Hebrew Culture" lessons — Guest Speaker, Rabbi Philip Schnairson on "The Teachings of Hillel and Christianity."

Dec. 18th — Chanukah musical program arranged by Sholom Secunda—Cantor Sauler and Center Choral Group.

Dec. 27th—Meeting—Guest Speakers, Congressman John J. Rooney, member of the "Voice of America" staff, and others —Acceptance of a gift given from the Y.F.L. to help further the work of this organization.

The following Interest Groups were formed in the Y.F.L. during this season: Baseball, Bowling, Folk Dance, Current Events, Horseback Riding, Ice Skating, Music, Oneg Shabbat, under direction of Mr. Naftali Frankel.

JUNIOR ACTIVITIES

Jan. 4th — Junior League meeting — David Gold, former President of the Y.F.L., spoke on "A New Year's Resolution for a Troubled World"—Social Hour.

Jan. 6th — Conference — Junior Club Leaders — Rabbi Saltzman presiding — Planning of season's club programs.

Jan. 11th — Junior League meeting — Program commemorating "Brotherhood Week"—Guest Speaker, Mr. Nathan Burnett, Secretary of the "Urban League," on "A Backward Look at 1950—Has the

Cause of Brotherhood Gone Forward?"—Social Hour.

Jan. 18th — Junior League meeting — "Charlie Chaplin" film night — Social Hour.

Jan. 20th—Joint Junior Clubs—Celebration of Jewish Arbor Day—Discussion of the Significance of the Holiday—Social Hour.

Jan. 20th—The Vivalets—Hostesses at a holiday party to which the Shomrim Boys Club were invited.

Jan. 27th—Junior Clubs—Joint meeting — Rochelle Frankel, Chief Scout of Palestine, addressed the group on the activities of the Scouts in Israel.

Jan. 25th—Junior League meeting—Speaker, Rabbi Saltzman on "How Does Judaism Serve the Needs of Young Jews Today?"—Social Hour.

Feb. 1st — Junior League meeting — Post-examination social.

Feb. 3rd—Junior Clubs—Joint meeting — Youth Aliyah film "House in the Desert" shown commemorating Henrietta Szold's birthday.

Feb. 8th — Junior League meeting — Program commemorating Jewish Music Month—Speaker, Mr. Irving Heller on "The Development of Jewish Music Through the Ages"—Social Hour.

Feb. 10th — Inta-League meeting — Showing of slides of a "Tour Through Israel" taken by Elliott Eichler.

Feb. 11th—Junior Clubs—Joint meeting — Discussion of "Achievements Recently Made in the State of Israel."

Feb. 15th — Junior League meeting — "Brotherhood Week" program — Panel Discussion in "What Can I Do About Brotherhood" together with the membership of the Dorchester Fellowship, an Interfaith Group—Social Hour.

Feb. 17th—Inta-League Social.

Feb. 24th—Junior Clubs—Joint meeting—Discussion of "Brotherhood Week" and the significance of the "Interfaith Movement"—Social Hour.

Mar. 1st — Junior League meeting — Monthly social.

Mar. 3rd — Inta-League Amateur Night.

Mar. 8th — Junior League meeting — Discussion on "Control of Social Diseases" by a representative from the Board of Health.

Mar. 15th—Junior League meeting—Guest Speaker, Melvin D. Freeman on

"B'nai Brith and Federation Employment Services"—Social Hour.

Mar. 22nd—Junior League meeting—Purim celebration—Dance in behalf of U.J.A.

Mar. 24th—Junior Clubs—Joint meeting—Purim Carnival consisting of Booths, Games and Dances.

Mar. 29th—Junior League meeting—Entertainment and Dance in behalf of U.J.A.

Apr. 5th—Junior League meeting—Discussion of "You and the Armed Forces" by Mr. Mel Freeman, Vocational Consultant for B'nai Brith and Federation Employment Service.

Apr. 7th—Junior Clubs—Joint meeting—Review of season's activities and planning for future meetings.

Apr. 12th—Junior League meeting—Square Dance with Gene Ezersky, Caller.

Apr. 14th—Candlelites and Vivaldes—"Third Seder"—Joint clubs invited.

Apr. 19th—Junior League meeting—"Third Seder" in honor of the Passover holiday.

Apr. 26th—Junior League meeting—Informal holiday social.

May 3rd—Junior League meeting—"Battle of the Sexes" program—Social Hour.

May 10th—Junior League meeting—Discussion on "The Meaning of the Young People's League" by Irvin Rubin, Former National President of the Y.P.L.

May 17th—Junior League meeting—Rabbi Saltzman, Speaker, on "How the Talmud and Freud Look at Sex Problems"—Social Hour.

May 24th—Junior League Business meeting—Final plans formulated for the Annual Spring Formal.

May 29th—Junior League—Annual Spring Formal—Dance and Entertainment.

June 7th—Junior League—Beginning of weekly roof meetings held every Thursday during the month of June.

Sept. 6th—Junior League Opening Social.

Sept. 13th—Junior League—Installation of Officers—Social Hour.

Sept. 20th—Junior League meeting—Games and Charades directed by Rita Goldberg—Social Hour.

Sept. 27th—Junior League meeting—Discussion on "How Can We Make the Jewish Holy Days More Meaningful to Young American Jews?" led by David

Yawitz—Social Hour.

Oct. 4th—Junior League—Monthly Social—Square Dance.

Oct. 13th—Junior League—Monthly Open Meeting—Social Hour.

Oct. 18th—Junior League meeting—"Talent Show" Night with Junior League members participating—Rita Goldberg, Chairman—Social Hour.

Oct. 20th—Assembly of Junior Clubs—Joint meeting—Showing of movie films.

Oct. 25th—Junior League meeting—Discussion on "Is Fascism Regaining Influence in Europe?" led by a representative of a leading Jewish organization.

Nov. 17th—Junior Inta-League and Inta-League—Address by Representative of United Synagogue Youth Commission.

Nov. 1st—Junior League—Monthly Open Meeting—Social Hour.

Nov. 8th—Junior League meeting—Panel discussion on "What Did the Election Results Signify?"—Social Hour.

Nov. 15th—Junior League meeting—Champagne Hour Dance program.

Nov. 22nd—Junior League—Annual Thanksgiving Social.

Nov. 23rd—Junior Clubs—Joint meeting—Jewish Book Month program.

Nov. 29th—Junior League—Celebration of Jewish Book Month—Program: "A Night of Jewish Humor."

Dec. 6th—Junior League—Monthly Open Meeting.

Dec. 9th—Junior Inta-League and Inta-League Brunch given by the United Synagogue Youth.

Dec. 13th—Junior League meeting—Discussion on "Sex Views and Taboos by a visiting Psychiatrist—Social Hour.

Dec. 15th—Junior Inta-League and Inta-League—Square Dance.

Dec. 20th—Junior League—Chanukah musical program led by Junior League members.

Dec. 24th—Junior Clubs—Participation in United Synagogue Youth Convention.

Dec. 27th—Junior League—Final meeting for year 1951—Discussion of the year's activities in retrospect—Social Hour and Chanukah program.

Dec. 29th—Junior Clubs—Joint program commemorating Jewish Book Month—Contest of posters—Prizes awarded to winners at the Chanukah celebration.

PHYSICAL TRAINING COMMITTEE Basketball Games

B.I.C. vs. Union Temple—Jan. 7th.

B.J.C. vs. Forest Hills Jewish Center—Jan. 14th.

B.J.C. vs. Bensonhurst Jewish Community House—Jan. 21st.

B.J.C. vs. 92nd Street Y.M.H.A.—Feb. 4th.

B.J.C. vs. Rego Park Jewish Center—Feb. 11th.

STAMP EXHIBIT

Exhibit of Israeli Stamps in Center building arranged by Jewish Agency for Palestine—Feb. 4th.

ART EXHIBIT

Exhibit of paintings by Rabbi Abraham Shapira of Jerusalem, Head of Yeshiva Hasholom V'Hha'achduth.

FIRST AID COURSE

Course in First Aid arranged under the auspices of the Red Cross, given by Dr. Henry Desatnek—Nine two-hour sessions beginning March 1st.

HEBREW AND SUNDAY SCHOOL

Jan. 14th-15th—Mid-term tests.

Jan. 22nd—Tu B'shvat—Distribution of Fruits.

Jan. 24th—Parent Teachers Association "Meet the Faculty"—Award of Israel H. Levinthal Citation to 6 Members of the Faculty Who Had Completed 18 Years of Service in Jewish Education.

Jan. 28th—High School Service and Community Breakfast.

Feb. 1st—Beginning of Second Semester.

Mar. 4th—Parent-Child Service and Breakfast.

Mar. 21st—School Megillah Reading.

Mar. 22nd—Purim Parties—Distribution of Hamentashen.

Mar. 25th—Purim Operetta.

Mar. 27th—Parent Teachers Association Purim Festival.

Apr. 6th—Award of Post Bar Mitzvah Certificates at Late Friday Night Service.

Apr. 16th—Model Seder.

Apr. 21st-28th—Passover Vacation.

May 6th—Concluding High School Service and Breakfast—Presentation of Holiday Films.

May 9th—Final Parent Teachers Association Meeting.

May 13th—Celebration Israel Independence Day.

May 24th—Lag B'Omer Athletic Events.

May 27th—United Jewish Appeal Film Festival.

June 10th—Consecration Service.

June 13th-14th—End-term Tests.
June 17th — Graduation Exercises —
Cantata "What is Torah?"

June 20th-21st — Promotion — G. O. Assemblies.

Sept. 6th—Opening of Hebrew School.
Sept. 23rd—Opening of High School and Sunday School Departments.

Oct. 1st-2nd — Junior Congregation High Holiday Services under the direction of Rabbi Mordecai H. Lewittes and Mr. Naftali Frankel—Children's Service under the direction of Mrs. E. Zusman.

Oct. 22nd—Children's Simchat Torah Procession.

Nov. 4th—Opening High School Service and Breakfast—Discussion on "Jewish Life on the College Campus."

Nov. 7th — Opening Parent Teachers Association Meeting — "Music Through the Years" presented by Aviva Choral Group.

Nov. 10th—Sabbath Service Conducted by Graduation Class.

Dec. 9th — High School Service and Breakfast—Discussion on "Israel Today."

Dec. 23rd—Chanukah Performance.

HEBREW EDUCATION COMMITTEE

(a) INSTITUTE OF JEWISH STUDIES FOR ADULTS.

Dr. Israel H. Levinthal, Director.
Rabbi Manuel Saltzman, Associate Director.

Mrs. E. N. Rabinowitz, Registrar.

Hebrew A: Every Wednesday, 8 to 9 P.M., Mr. Aaron Krumbien, Instructor.

Hebrew B: Every Wednesday, 8 to 9 P.M., Mrs. Jean Serbin-Beder, Instructor.

Hebrew C: Every Wednesday, 8 to 9 P.M., Mr. Samuel Edelheit, Instructor.

Intermediate Hebrew: Every Wednesday, 7:30 to 9 P.M., Mrs. Paula Weinreb, Instructor.

Advanced Hebrew and Bible in Hebrew: Every Wednesday, 8:30 to 10 P.M., Mrs. Nellie Cohen, Instructor.

Hebrew A: Every Thursday, 10 to 11:30 A.M., Mrs. Evelyn Zusman, Instructor.

Intermediate Hebrew A: Every Thursday, 10:30 to 12 A.M., Mr. Leo Shpall, Instructor.

Intermediate Hebrew B: Every Monday, 10:30 to 12 A.M., Mr. Leo Shpall, Instructor.

Religion: Every Wednesday, 9 to 10 P.M., Rabbi Manuel Saltzman, Instructor.

History: Every Tuesday, 8 to 9 P.M., Mr. Leo Shpall, Instructor.

Talmud A: Every Tuesday, 9 to 10 P.M., Dr. Michael Higger, Instructor.

Talmud B: Every Tuesday, 8 to 9 P.M., Dr. Michael Higger, Instructor.

Philosophy of Jewish Religion: Every Wednesday morning, 10 to 12 o'clock, Dr. M. Freedman, Instructor.

(b) JUNIOR CONGREGATION.

The children of the Hebrew School and Center members meet every Saturday morning and during holidays, in the Beth Hamidrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers. High Holy Day services for the Junior Congregation are held during Rosh Hashanah and Yom Kippur.

(c) CHILDREN'S CONGREGATION.

Special services are held each Sabbath for children below the age of 10. The Children's Congregation also meets during the High Holidays. The teacher in charge is Mrs. Evelyn Zusman.

Hebrew and Religious Schools

1. BETH-SEFER IVRI (HEBREW SCHOOL):

The upper grades meet on Tuesday and Thursday from 4:00-6:00 P.M. and on Sunday from 9:40-11:30 A.M. The lower grades meet on Monday and on Wednesday from 4:00-6:00 P.M. and on Sunday from 11:30-1:00 P.M. The curriculum, which covers six years of work, includes Hebrew conversation, Chumash, Siddur, Hebrew literature, Jewish history, Jewish current events and Hebrew songs.

Boys older than 10 are not admitted to the beginners' class.

2. SUNDAY SCHOOL:

Classes from 1st to 4th grade meet on Sunday from 10:00-12:00 A.M. Beginning with the 5th grade, girls attend one afternoon a week in addition to Sunday morning.

3. HIGH SCHOOL DEPARTMENT:

a.—*Florence Marshall Hebrew High School.*

Graduates of the Hebrew School and Center Academy are eligible to join this school, a branch of which meets three times weekly in the Brooklyn Jewish Center. The course covers four years of intensive work in Tanach, Hebrew and history.

b.—*Post-Bar Mitzvah Fellowship.*

Students continue their studies for a two-year period beyond Bar Mitzvah. In addition to their study of history and Bible, the students conduct morning services on Sunday in conjunction with the

Post-Bar Mitzvah breakfasts arranged by the Parent-Teachers Association. The last late Friday night service of the year is devoted to the graduates of this group. c.—*Consecration Class.*

Graduates of the Hebrew School, Center Academy or Sunday School are eligible to join the Consecration class which meets on Sunday morning. Consecration exercises are held on the first day of Shavuoth. d.—*Post-Graduate Class.*

This is a two-year extension course in Tanach and Hebrew for graduates of the Hebrew School and Academy. Students meet for a three-hour session on Sunday morning.

e.—*Senior Group.*

Upper grade high school students who have completed a preliminary course may enroll in this group which meets on Sunday morning for the study of Jewish ethics and current problems. This is a two-year course.

Hebrew School Faculty

Dr. Israel H. Levinthal *Director*
Rabbi Mordecai H. Lewittes *Principal*
Mrs. E. N. Rabinowitz *Registrar*
Mrs. E. M. Cohen *Secretary*
Mr. Naftali Frankel *Music Instructor*
Mrs. Jean Serbin-Beder, Mr. Hyman Campeas, Mrs. Nellie Cohen, Mr. Samuel Edelheit, Miss Judith Eisenberg, Mr. Irving Gabel, Mr. Aaron Krumbien, Mrs. Dorothy Ross, Mrs. Betty Rothberg, Mr. Leo Shpall, Mrs. Paula Weinreb and Mrs. Evelyn Zusman.

Sunday School Faculty

Mrs. Mimi Alter, Miss Charlotte Bernstein, Mrs. Rebecca Greenseid, Mr. Jacob Grumet, Mr. Sidney Guss, Mr. Samuel Klein, Mrs. Dorothy Ross, Mrs. Leanne Rabinowitz, Mrs. Rose Rosenthal, Mr. Nathan Savitsky, Mrs. Selma Shacknai, Miss Laura Sorscher, Mrs. Ganya Spinrad, Mrs. Miriam Tessler, Miss Hannah Weidman, Miss Tobia Brown, and Mr. Morton Bromberg.

Saturday Afternoon Class

Meets every Saturday afternoon throughout the season. Lectures in Yiddish by Rabbi Gerson Abelson and guest speakers.

Class in Talmud

Class in Talmud meets Saturday afternoon throughout the year. Mr. Jacob S. Doner, Instructor.

CENTER ACADEMY ACTIVITIES

Jan. 16th — Assembly — Play: "The Dawn, Noon and Twilight of Rome" pre-

sented by Grade VI.

Jan. 17th—P.T.A. Meeting — Exhibit of Israeli stamps—Film: "Preface to a Life" — Speaker: Louise G. Campbell, Dept. of Mental Health.

Jan. 22nd—Tu B'Shvat assembly presented by members of the Seventh Grade.

Feb. 9th — Assembly commemorating Lincoln's Birthday—by the Upper Grades.

Feb. 21st—P.T.A. Meeting—Topic of discussion: "Protection from Atomic Warfare"—conducted by two representatives of the 77th Pct. of the Police Dept. —Film on this subject and address by Dr. Cohen.

Feb. 28th—P.T.A. Theater Party held at Brooklyn Homemaking High School—Production: "Call Me Missus."

Mar. 3rd—P.T.A. classroom meeting—Topic: Classroom projects.

Mar. 22nd—Traditional Purim celebration—Reading of the Megillah, costumes, "Kreplach" and "Shalach."

Mar. 26th — Purim entertainment for parents — Colorful pageant presented in which every child in the school actively participated.

Apr. 3rd—P.T.A. Meeting—Adoption of the proposed constitution and by-laws —Book review given by Mrs. Mina Rothberg.

Apr. 11th—P.T.A. Meeting — Lecture by Dr. Max Gold, leading psychiatrist.

Apr. 17th—School Passover Seder conducted by the pupils of the Eighth Grade.

Apr. 27th — Registration opened for School Year 1951-52.

May 6th—Dinner Dance for Parents, Teachers, Students and Friends, held at the B.J.C.

May 7th—Eighth Grade left for five-day trip to Washington, D. C., accompanied by Miss Bush, Head of Hebrew Dept., and Mr. Vandenheke, Eighth Grade teacher.

May 9th—P.T.A. Meeting—Lecture by Dr. Harold Klein, outstanding child psychiatrist.

May 10th—Festive Assembly in commemoration of the Third Anniversary of the State of Israel.

May 23rd—P.T.A. final meeting—Lecture by well known psychiatrist, Dr. Agin —Election and installation of new officers.

May 24th—Lag B'Omer picnic of all grades—a gala fete was arranged by Mr. Barney Ain in Prospect Park — Since weather was inclement, festivities were held in Auditorium of the B.J.C.

June 13th—Graduation — Graduating class presented two original plays, one in English and one in Hebrew.

June 15th—School closes.

Sept. 10th—School opens.

Sept. 20th — First meeting of the P.T.A. — Dr. I. H. Levinthal, guest speaker.

Oct. 17th — Succoth celebration followed by dancing and refreshments in the Succah on the roof.

Oct. 24th—P.T.A. classroom meeting —Election of class delegates.

Nov. 12th—Thanksgiving Day assembly—Musical given by the two Fourth Grades.

Nov. 29th — P.T.A. Meeting — Guest Speaker: Mrs. Ira Eisenstein — Topic: "Music for Jewish Children and Jewish Youth."

Dec. 5th—P.T.A. Barn Dance for students, parents and friends, held at the B.J.C.

Dec. 19th—P.T.A. celebration of Jewish Book Month, conducted by the Senior Class of the Center Academy.

Dec. 21st — Chanukah celebration — Hebrew play presented by the Fifth Grade for parents.

The following is a list of the faculty of the Center Academy: Director—Anna S. Lesser; Head of Hebrew Department—Irene Bush. Mildred Bressler, Barbara Cohen, Lila Cohen, Judith Feder, Hilda Gelber, Kathryn Greenwood, Barbara Harris, Louis Harris, Gloria Krulik, Estelle Kugel, Frieda Prensky, Davida Prince, Lailla Rotenberg, Leo Shpall, Isabel R. Silver, Meyer Sussman, Evelyn Wexler.

CENTER CLUBS

YOUNG MARRIED GROUP—Social and cultural activities. Meets monthly.

YOUNG FOLKS' LEAGUE — Unmarried Center members as well as children of members, men over 21 years and girls over 18 years.

JUNIOR LEAGUE — Boys and girls of college age. Meets every Thursday night. Mr. Joseph H. Aaron, Leader.

INTA-LEAGUE—Boys and girls in junior and senior years of high school. Cultural athletic and social program. Meets every Saturday night. Mr. Joseph H. Aaron and Mrs. Claire Aaron, Leaders.

JUNIOR INTA-LEAGUE—Boys and girls in the first and second year of high school. Mr. Daniel Pressner, Leader.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night. Mr. Joseph H. Aaron, Leader.

VIVALETs — Girls in the upper grades. Young Judean and social program. Meets every Saturday night. Mrs. Leanne Rabinowitz, Leader.

TZO'FIM AND MACCABEES—Boys in elementary school. Young Judean and athletic program. Meets every Saturday night. Mr. William Rosenthal, Arthur Viders, Leaders.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night. Mrs. Jeanne Goldberg, Leader.

GIRL SCOUT TROOPS.
Mr. Alvin Goldberg, Athletic Director.
Mr. Donald Adolph, Swimming Instructor.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Saltzman.

CENTER LIBRARY

The Center Library is located on the third floor of our building and is open as per the following schedule:

Mondays, Tuesdays, Wednesdays and Thursdays from 2:00 to 6:30 P.M. and 7:00 to 9:00 P.M., and on Sundays from 10:00 A.M. to 2:00 P.M.

A large collection of books in Hebrew, English and Yiddish is available to members of the Center and the community.

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SUSTAINING MEMBERSHIP FOR 1951

The following is a list of the 1951 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

Aaron, Mrs. Hyman
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NEWS OF THE CENTER

Rabbi Saltzman to Speak On "Concept of God" at Services

This Friday, February 29th, at our Late Friday Night Lecture Services, which begin at 8:30 o'clock, Rabbi Manuel Saltzman will preach on, "How to Teach the Concept of God to our Children." This subject should be of interest to many parents who are very often confronted with this problem.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

We hope that many of our members, their families and friends will attend this most interesting service.

Sabbath Services

Friday evening services at 5:30 p.m.

Kindling of Candles at 5:26 p.m.

Sabbath services: Parsha "Terumah" Exodus 25:1-27:19; Prophets - I Kings 5:26-6:13, will commence at 8:30 a.m.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Rabbi Gerson Abelson will speak in Yiddish at 4:45 p.m.

Mincha services at 5:40 p.m.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 5:40 p.m.

Special Maariv Services at 7:30 p.m.

Young Married Group

For their January 24th meeting the Young Married Group presented a program of particular interest to parents. A film entitled "Angry Boy" was shown illustrating the manner in which a child's rearing is directly influenced by the mental health of his parents. In dramatic form the story of an eleven-year-old was related indicating a sequence of events leading to stealing, all as a result of domination by a repressed and frustrated mother. Following the film, Mrs. Minna Holzberg of the Jewish Family Service led a stimulating and most provocative discussion.

For our February meeting, Rabbi Saltzman made his final appearance before the group prior to his departure from the Center. At this meeting he addressed the

group on the topic "Religion in the Public School System." All young married members who attended enjoyed a most delightful evening.

Junior League News

The Junior League, as usual, has had a wonderful month of enjoyable and successful meetings. The month of March also has in store some very interesting programs as follows: March 6th is scheduled for the usual Open Meeting; March 13th will feature a "Purim" play—"The Great Purim Scandal" based on the story of Sholem Aleichem; March 20th will highlight a panel discussion on "How Has T.V. Affected the Social Habits of the American People?"; March 27th will again be highlighted with a discussion on "How Has the American Jewish Community Been Influenced by the Creation of the State of Israel?" — the Guest Speaker will be announced at a later date. Social dancing follows each meeting and boys and girls of college age are invited to join the Junior League meetings which are held every Thursday evening.

Junior Clubs

The Junior Clubs have enjoyed a very successful month of activities. Some of the programs included the following: On February 9th, the Junior Clubs celebrated Jewish Music Month. Naftali Frankel, Music Instructor of our Hebrew School, led in the singing. The program featured piano, violin and accordian selections played by the members of the respective clubs. The girls' clubs presented dances and some of the girls sang Hebrew songs.

On February 23rd the clubs observed Inter-faith Day by an assembly at which an appropriate movie was shown.

The Shomrim club challenged an outside team to a basketball game on February 9th.

The clubs are making plans for the Purim Carnival which will be held on Saturday, March 15th. This carnival is arranged in conjunction with the Junior Congregation. The proceeds will go to the United Jewish Appeal.

Among the topics discussed at the clubs were: "Anti-Jewish Prejudice in the United States," "The Issues between Egypt and the State of Israel," also other topics of Jewish interest.

The Celebration of Purim

Purim occurs on the 14th day of Adar, Tuesday, March 11th. Monday, the 13th day of Adar is observed as "Taanis Esther" or the "Fast of Esther," because when the Jews of Persia heard of the evil decree, they spent that day in prayer, asking that they be spared from the persecution that Haman had planned.

The Megillah (Scroll of Esther) is read in the Synagogue at the evening and morning service of Purim (March 10th and 11th). It is the custom to use noisemakers (Haman Kloppe or Grogger) during this service. Every time Haman's name is mentioned, the children use the Groggers in order to drown out mention of his name.

A three-cornered Purim delicacy known as "Hamantash" is, according to custom, eaten on Purim. The "Hamantash," a German word meaning "Haman Pocket," is usually filled with poppy seeds, dates, nuts and raisins. "Schalach Monos," gift giving and special remembrance of the poor, is customary on Purim. On an occasion of joy it is natural we should want to share our happiness with others. Hence, "Schalach Monos." The carnival spirit rules on Purim.

Acknowledgment of Gifts

We acknowledge with thanks receipt of the following donations for the purchase of Prayer Books, Taleisim and books for our library:

Janet Epstein.

Benjamin Markowe.

Louis H. Samuels.

Mrs. Benjamin Stone.

Dr. and Mrs. David Kuperstein in honor of their son's Bar Mitzvah.

Dr. and Mrs. Jacob Monto in honor of the Bar Mitzvah of their son.

Dr. and Mrs. Solomon Miller in celebration of their son's Bar Mitzvah.

Mr. and Mrs. Benjamin Perlman in honor of the marriage of their daughter.

Mr. and Mrs. Louis Rothstein in honor of their son's Bar Mitzvah.

Mr. and Mrs. Harold Schrier in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Ben Smith in honor of their son's Bar Mitzvah.

Mr. and Mrs. Moe Speigler in honor of their son's Bar Mitzvah.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BARSHAY, JUDGE HYMAN

Res. 881 Washington Ave.

Married

Proposed by Abe Stark,

Judge Emanuel Greenberg

FINKELSTEIN, SIDNEY

Res. 27 E. 42nd St.

Bus. Yarns, 330 Bleeker St.

Married

Proposed by Leo Kaufmann,

Dr. Max Lerner

FLOMENHAFT, Miss LILLIAN

Res. 1703 Union St.

FLOMENHAFT, Miss MIRIAM P.

Res. 1703 Union St.

FRANKLIN, LAWRENCE

Res. 100 Avenue P

Bus. Hardware, 993 Clarkson Ave.

Married

Proposed by Leo Kaufmann,

Dr. Max Lerner

FRANKLIN, MARTIN

Res. 4902 Avenue M

Bus. Hardware, 993 Clarkson Ave.

Married

Proposed by Leo Kaufmann,

Dr. Max Lerner

FRIEDBERG, BERTRAM D.

Res. 55 Linden Blvd.

Bus. Coats & Suits, 256 W. 38th St.

Single

Proposed by Howard Werth,

Chas. Elkin

GREENBERG, WILLIAM

Res. 20 Crooke Ave.

Bus. Building, Bethpage, L. I.

Single

Proposed by Howard Werth,

Chas. Elkin

HOROWITZ, Miss NAOMI

Res. 1608 Union St.

KANTER, SIDNEY

Res. 1569 Park Pl.

Bus. Real Estate, 63 Park Row

Single

Proposed by Samuel Rothkopf,

Al Miller

KIRSCHENBAUM, SAM

Res. 2457 E. 26th St.

Bus. Insurance, 101 W. 31st St.

Single

Proposed by Dr. Sidney E. Licht,

Dr. Edw. Grapel

KOSLOFSKY, Miss RUTH

Res. 721 Eastern Pkwy.

KROOP, DR. IRVING

Res. 1353 Union St.

Bus. Physician

Married

LEICHT, LOUIS

Res. 274 Albany Ave.

Bus. Insurance, 170 Bway.

Single

LEVY, CHARLES

Res. 1215 Carroll St.

Bus. Insurance, 27 Cedar St.

Married

Proposed by Anne Friedman,

Milton Black

MARCUS, IRVING M.

Res. 3250 Coney Island Ave.

Bus. Labels & Tags, 120 Knickerbocker Ave.

Single

Proposed by Ben R. Berke,

Henry Lee Poyta

RINGEL, OSCAR

Res. 199 Lee Ave.

Bus. Trading, 50 W. 47th St.

Single

SCHWAM, ABRAHAM

Res. 346 New York Ave.

Bus. Meat Packers, 810 Freylichhuyssen Ave.

Married

Proposed by Isadore Hack,

David Friedman

SHAIN, Miss HARRIET

Res. 677 Essex St.

Proposed by Ruth Rosenberg,

Bernice Miller

SIEGEL, HYMAN I.

Res. 80 Clarkson Ave.

Bus. Displays, 142 E. 49th St.

Single

Proposed by Howard Werth,

Chas. Elkin

SPITZ, GEORGE

Res. 803 E. 49th St.

Bus. Consulting Engr., 9 Bway.

SOLOMON, Miss SONDRRA

Res. 345 Montgomery St.

Proposed by Anna Feiler,

Minnie Samberg

TURNER, NORMAN I.

Res. 1598 Pacific St.

Bus. Printing, 137 Grand St.

Married

Proposed by Maurice Bernhardt,

Joseph Goldberg

WANDER, NATHANIEL

Res. 27 Prospect Park West

Bus. Iron Works, 421 Bruckner Blvd.

The following have applied for reinstatement:

GREENSTONE, Miss CHARLOTTE

Res. 1595 Park Pl.

KROHN, JACOB

Res. 1009 Eastern Pkwy.

Bus. Wall Covering, 390 Rockaway Ave.

Single

Proposed by Rev. M. Rogoff,

Louis Kotimsky

LITE, Miss PHYLLIS

Res. 1460 E. 8th St.

SARNER, MAX

Res. 751 St. Marks Ave.

Bus. Retail, 425 Madison Ave.

Married

Proposed by Dr. I. Leslie Epstein,

Philip Jacobs

Late Applications

FRIEDMAN, MORTON

Res. 2110 Newkirk Ave.

Bus. Insurance, 21 Vesey St.

Single

Proposed by Jacob M. Usadi,

Bernard Feinstein

KALLISH, EMANUEL H.

Res. 5544 Avenue D

Bus. Converter, 261—5th Ave.

Married

Proposed by Wm. Greenberg

LEHRER, SIGMUND

Res. 28 Stoddard Pl.

Bus. Book Club, 345 Hudson St.

Married

Proposed by Harry L. Berger,

Leo Kaufmann

LOWENFELD, MORTIMER P.

Res. 258 Sullivan Pl.

Single

Proposed by Isador Lowenfeld

MILLER, Miss JACKIE

Res. 259 E. 92nd St.

Proposed by Laura Korfman,

Annette Alterman

PARKOFF, PAUL

Res. 805 St. Marks Ave.

Bus. Knitting, 60 Bway.

Married

Proposed by Saul S. Abelov

ROTH, IRVING

Res. 1572 Carroll St.

Bus. Fur, 207 W. 27th St.

Married

Proposed by James J. Jackman,

Benj. H. Wisner

SACKIN, Miss EDITH

Res. 252 Schenectady Ave.

Proposed by Annette Alterman,

(Continued on page 23)

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

February is the shortest month of the year, but a most significant one, for during this month we observe the birthdays of two great Americans, George Washington and Abraham Lincoln. February, too, is important to us as Jews because it marks the celebration of Jewish Music Month. Music is the universal language; it is a non-controversial bond, above geographic, linguistic, or ideological barriers. It is the common denominator of Jewish life.

And during this month we observe Brotherhood Week. Let us fervently hope that the ideal of Brotherhood will reach to all the far corners of the globe, so that the world may emerge out of the darkness of chaos and confusion in which we are now living into the light of peace and good will to all. Then, and then only, will we become aware of the "Fatherhood of God and the Brotherhood of Man."

BEATRICE SCHAEFFER,
President.

General Meeting, January 28th

A bleak, cold rain outdoors did not deter more than 200 Sisterhood members from attending our January afternoon meeting. Warned by hot coffee and refreshments served by our Hostess Chairman, Jennie Levine, and her committee, the audience relaxed and enjoyed intellectual and spiritual nourishment. President Bea Schaeffer asked the members to note forthcoming important dates, and speaking on behalf of our Torah Fund Luncheon, Chairman Mollie Markowe made an impassioned plea for an over-subscription of reservations. This, and about twenty other projects in which our Sisterhood participates, form the active agenda reviewed at each meeting. All chairmen request your co-operation. Join a committee, share in the activities, and help to keep our organization the largest and the most energetic Conservative Sisterhood in the country.

* * *

Mary Kahn, chairman of the afternoon, introduced a "Tour On Slides," with vocal accompaniment, illustrating

the many facets of the Jewish Theological Seminary, an appropriate prelude to our efforts on behalf of Torah and the Seminary. This spiritual course on our program menu was followed by a delightful "Tzimmers," a charmingly abbreviated musical and dramatic version of "The King and I," performed by the petite Ruth Mondschein, instructor of Speech and Drama at Brooklyn College. Her unassuming rendition of the hit tunes, and her running description of the production, recreated for us the stellar roles played by Gertrude Lawrence and Yul Brynner. Her accompanist, Nick Grabow, helped to make the afternoon a very pleasurable one.

Kiddush

On Saturday, March 22nd, the Junior Congregation and the Children's Congregation will enjoy a Kiddush sponsored by Mr. and Mrs. Meyer Hausner, in honor of their thirty-second wedding anniversary.

Cheer Fund Contributions

In memory of Morris Berman, by Dr. and Mrs. Harry Berman; in memory of Ann Boukstein's father, by Mr. and Mrs. Julius Kushner; in memory of Paul Kaufmann and daughter, by Mr. and Mrs. Morton Klinghoffer; in memory of Fannie Weinstein's father, by Mr. and Mrs. Klinghoffer.

Make your contributions to our Cheer Fund for a "Simcha," or to commemorate an event, to our Social Secretary, Rose Davis, SLocum 6-1433.

Torah Fund, Luncheon, March 5th

Chairman Mollie Markowe reports reservations to be coming in rapidly and urges you to make yours immediately. Call her at PR 2-1287, or her co-chairmen, Jennie Levine, SL 6-0730, and Syd Seckler, PR 4-1918. \$6.11 per person, including gratuities. Those who have attended the "Chai Club" Luncheon held at the Waldorf Astoria Hotel on February 20th are eligible to attend our March 5th event.

Israel Bond "B. I. G." March 9-16

Ann Weisberg, Bond Chairman, invites you to become a Captain in the intensive Bond Brigade to speed the economic independence of Israel. Enlist

with her in the biggest door-to-door operation ever seen, and become eligible for a free trip to Israel. Bonds sold during this Purim Festival period will indeed be "Shalachmones" from the Jews of New York to the Jews of Israel. Call and tell her you will serve—STerling 3-0639.

Serva-Camp Aid

On February 18th, a committee of women, headed by Shirley Gluckstein, visited the veterans at Fort Hamilton Hospital, dispensing gifts and good cheer. This is a project of the Federation of Jewish Women's Organizations, of which we are an affiliate.

Membership Tea Wed., Feb. 27th

All new members who joined the Center in 1951 and 1952 were invited to attend a Reception Tea at the home of Mrs. Joseph Heimowitz, 410 Crown Street, at 1 P.M. Mrs. M. Robert Epstein, Membership Chairman, arranged a fine program, which included a welcome by Mrs. Frank Schaeffer, Sisterhood President, a musical treat by Betty Hechtman, star of "Der Shirtz" and "Der Yiddisher Mikado," and greetings from our Rabbi Manuel Saltzman.

In Praise of "Tevya's Daughters"

"Each woman did her part superbly and I *shept naches* from them. Has Hollywood contacted them yet?"—Mrs. Selma Wald, Pres. American Jewish Congress, Manhattan Beach Branch. "Since your Players cannot visit Winnipeg, how can we get the script?"—Winnipeg, Canada, Jewish Center. "Heard your performance of *Tevya* was excellent—can you present it for us?"—Peekskill rabbi.

Program and Education Conference

The Metropolitan Branch of the National Women's League has planned an interesting All-Day Seminar on Program and Education to be held at the Jewish Theological Seminary, 3080 Broadway, on Thursday, February 28th, from 10:30 to 3 P.M. Lunch at 85¢ per person, including registration. Besides demonstration of Judaism-In-The-Home project, there will be a performance in color, costume and song of the "Shushan Showboat," presented by the Rockville Center Sisterhood in celebration of Purim and Jewish Music Month. Make your reservations with Sarah Klinghoffer, who will be Chairman of the afternoon.

Publications

Secure a copy of the new book, "The Sabbath—Its Meaning for Modern Man,"

by A. J. Heschel, which should be in the hands of every Sisterhood member. Cost to you at wholesale price, \$1.85. Call Rose Bromberg, PR 3-5004, for your purchase; it will make a perfect *Shalach Mones*. Also, order your Purim greeting cards at the same time.

Post Graduate Students Breakfast

Sisterhood will sponsor a Breakfast on Sunday morning, March 16th, for the students in our Hebrew High School Department. Heading the Hostess Committee are Rose Davis and Helen Flamm. U. J. A.

Ida Fried, U.J.A. Chairman, urges you to make prompt payment of your pledges as well as to stimulate generous contributions from your friends and neighbors. Lil Levy, Chairman of Special Gifts, will take reservations for the \$250 and over Brunch to be held on Wednesday, March 12th, at the Hotel Plaza.

Sisterhood Friday Night Service

Sisterhood will conduct the Late Friday Evening Services on March 14th, the subject of the Symposium to be "The Role of the Jewish Woman Today." Panelists will be Mesdames Mabel Berman, Ernestine Goldstein and Ganya Spintad, with Mrs. Beatrice Schaeffer as Moderator. Participants in the responsive reading will be Mesdames Eva Brautman, Rose Davis, Natalie Goldberg, Mollie Meyer and Laura Rubin. An Oneg Shabbat will follow. Come with your families and take pride in our Sisterhood women!

Women in the News

Congratulations to Mrs. Sarah Epstein, Sisterhood Vice-President and President of our Hebrew School P.T.A., upon her election to the Governing Board of the Center.

Calendar of Events

Wednesday, March 12 — Special Gifts U.J.A. Brunch to be held at the Hotel Plaza for contributors of \$260 and over. Please make your reservations and reports to our Special Gifts Chairman, Lillie Levy — SL 6-8053 or Lil Lowenfeld — SL 6-9865.

Wednesday, March 5 — Torah Fund Luncheon. Make reservations now! Monday, March 10 — Sisterhood Executive Board Meeting, 12:30 P.M.

Friday, March 14 — Sisterhood Friday Night Service. Symposium. Oneg Shabbat.

Wednesday, March 19 — All U.J.A. workers will be invited to a Brunch and

Techniques Meeting to take place at the Hotel Warwick at 11 A.M. Please be sure to reserve this date for the occasion. For information call Ida Fried, Chairman — PR 4-2251.

Thursday, March 20 — Open Meeting Brooklyn Division Women's League. All welcome. Guest Speaker, Prof. A. J. Heschel, noted author and lecturer. Also Passover Demonstration and Workshop.

Entertainment Committee and Dramatic Group

Director Herb Levine reports splendid progress on our forthcoming production of "Claudia." The play will open on May 6th starring Thelma Newberger as Claudia. The supporting cast includes Arnold Magaliff, Norma Wilks, Hal Rossman, Rosalind Zambrowsky, Fred Fellman, Irene Forman, Janice Nathanson. The producer is Elmer Riffman and the manager, Harold Kalb.

Israel Bond Drive

William Brief, Chairman of our Israeli Bond Drive Committee, reports that members of our Young Folks League have already purchased about \$10,000.00 worth of Bonds. If every member of our group bought a Bond we could multiply this figure several times. You are urged to make this interest-bearing investment in the State of Israel. For further details and Bond applications, contact Bill Brief at DI 5-4340.

Calendar of Events

Tuesday evening, March 4th: Our Current Events Group under the chairmanship of Paul Kotik has arranged to have a recent visitor to Germany speak on "Germany Today." Special emphasis will be given to the facts about the resurgence of Nazism.

Tuesday evening, March 11th: This meeting comes just before the Young People's League's convention which will be held from March 20th to 23rd at the Ambassador Hotel at Atlantic City. Jerome Simonson, Regional Vice-President of the YPL, and Irvin Rubin, past President, are arranging this program on a YPL theme.

Tuesday evening, March 18th: Our Hebrew Culture Group, chaired by Martin Karlin, will present Rabbi Mordecai H. Lewittes, Principal of our Hebrew and Sunday Schools, who will speak on

Monday, March 24 — Jewish Women of Achievement, Third Annual Program, 12:45 P.M. Citations of Merit will be presented to Judge Anna Moskowitz Kross, Zelda Popkin, noted lecturer and author of "Quiet Street," etc., and other illustrious guests to be announced. Outstanding musical interlude. Refreshments in advance of meeting.

THE YOUNGER MEMBERSHIP

the subject "Bialik—Poet of the Jewish Renaissance."

Tuesday, March 25th: On this evening, we will hold our Gala United Jewish Appeal affair. The tables will be set in cabaret style and there will be entertainment and dancing to the tunes of a top notch orchestral ensemble. This date should be a *must* for all Young Folks Leaguers.

Interest Groups

MUSIC INTEREST GROUP: The second meeting of this group found the attendance doubled. An interesting and relaxing evening of records and comments provided by Jack Usadi was enjoyed by all. The next meeting of this group will be held on Monday, March 3rd, at 9 p.m. Refreshments will follow the meeting.

ONEG SHABBAT: Our Oneg Shabbats, following the Late Friday Night Services, find ever increasing numbers of our members in attendance. All of our members who would like to spend a pleasant evening in a social, Sabbath atmosphere are urged to attend.

BOWLING GROUP: Meets every Sunday at 2 p.m. at Kings Recreation Center, Clarkson and New York Avenues. Elmer Riffman, Chairman.

ICE SKATING GROUP: The Ice Skating Group meets at the Brooklyn Ice Palace every Sunday and Wednesday evenings at 8:30 p.m. Members are requested to bring their membership cards to obtain a reduced rate. For further details contact Harold Becker.

MORRIS HECHT,
Vice-President.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Stanley Dittman of 921 Washington Avenue on the Bar Mitzvah of their son, Steven, at the Center this Sabbath morning, March 1st.

NEWS OF THE MONTH

(Continued from page 7)

"chiefly responsible for making the JTA the acknowledged news service for Jews throughout the world."

☆

Existence of Jewish tribes in the Sahara Desert, hitherto unknown, was reported by Andre Chouraqui, assistant secretary general of the Alliance Israelite Universelle, who recently completed an 8,000-mile tour of Africa by car.

Chouraqui said that in crossing the Sahara, he had found Jewish nomads as yet unknown to Jewish historians. He reported finding one Jewish tribe of 3,000 people at an oasis in the Sahara. They were living under conditions of a thousand years ago, he said. He said he met other large Jewish groups elsewhere in Africa.

☆

The State Department said that former Nazi Major General Walter P. Schreiber, who commanded the department of medical science of Hitler's supreme command, entered the United States in U. S. Air Force custody and that he was not cleared by the State Department for a visa.

The Defense Department is authorized to import foreign experts whom the Department considers desirable for defense purposes without clearing such people through normal channels.

☆

Jews in Uruguay are deeply concerned over a recent anti-Jewish order issued in this smallest and most advanced republic

The Bible in Hebrew In Braille

JEWISH blind are now able to "touch" the well springs of their spiritual heritage as they read and study the Bible in the language in which it was originally written. For the first time in history the Bible has been made available in Hebrew Braille, a system which enables the blind to read through raised print.

Through the efforts of the Jewish Braille Institute of America and its gifted sightless leader, Mr. Leopold Dubov, a New Yorker, the braille edition of the Scriptures was completed only after five years of painstaking devotion and at a cost of more than \$20,000, met by contributions from individuals and groups such as units of the National Federation of Temple Sisterhoods. The Books of the Bible are reproduced in 20 volumes. Free copies have been distributed to schools and libraries, including the American Bible Society; the Library for the Blind in New York City; the Jewish Historical Society; the Library of Congress; the Union of American Hebrew Congregations; Hebrew University in Israel.

in South America by Mayor Rivera Berreta of Canelones, who is also administrative head of the township La Paz, where the only Jewish cemetery in the country is located.

The Mayor's order provides for an unprecedented increase in the tax on burials

of Jews in the La Paz cemetery. Instead of paying two pesos—about \$1.00—burial tax, Jews will now have to pay 120 pesos for each person buried in their cemetery. The Mayor is reported as having said that the tax rise should bring about "the suppression of the cemetery of the Jewish race and religion in this province."

☆

A survey to determine whether it is beneficial to have joint participation of Jewish and Christian children in combined Chanukah and Christmas celebrations was initiated in St. Paul, Minn., by the Council of Human Relations.

The survey seeks to establish whether there is greater understanding and more friendly relations where these joint programs were conducted.

Late Membership Applications

(Continued from page 20)

Laura Korfman

SCHERR, Miss RUTH
Res. 753 Linden Blvd.

SHERMAN, Miss SHIRLEY
Res. 1761—55th St.

Proposed by Annette Alterman,
Laura Korfman

YAEGER, CHARLES
Res. 509 E. 53rd St.
Bus. Milliner, 55 W. 39th St.
Married

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

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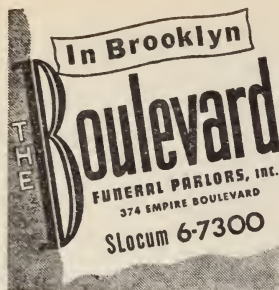
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Edward Rosenthal, Director

THE BROOKLYN JEWISH CENTER REVIEW

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The Brooklyn Jewish Center Review

April, 1952

ISRAEL AFTER FOUR YEARS

A Comprehensive Report on the State of the New
Country — Its Agriculture, Industry, Natural Resources,
Communications, Art

THE REFUGEE SETTLERS OF PHILADELPHIA IN THE 90'S

The Dramatic History of the Jews Who Found
A New Life in Penn's City of Brotherly Love

By ALBERT MORDELL

CENTER BULLETIN BOARD

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXIII

APRIL 1952 — IYAR 5712

No. 32

FOUR TRIUMPHANT YEARS

IN THE making of history four years are as but a moment. But as history is made, four years can be not only of major but of determinative importance. In no other case has this been as true as of the first four years of Israel's independence.

During these years of Israel's infancy, Israel has successfully fought a war against seven countries whose populations vastly exceed its own. This miracle it accomplished with an army which lacked every element of proper military organization except the courage of its men—and women—fighters.

In the midst of the very continuance of this life-and-death struggle, the country organized its governmental structure and began the functioning of an administration. It established a currency internally, and a system of diplomatic relations externally. Even though the youngest member of the United Nations, it deliberated in the councils of that body and did so effectively and with important consequences. Parenthetically, it should be said that this was due in no small degree to the quality of its emissary, Aubrey Eban.

Had these developments been accomplished under normal conditions, they would have been momentous; their tremendous proportions must further be assayed in the light of the fact that simultaneously Israel absorbed almost a million new citizens. It is an understatement to say that this was done under the greatest difficulties; such an accomplishment cannot be explained on any basis of ordinary statistic. The essential ingredient was the unanimous mass deter-

mination that Israel must live and grow and prosper. Here, verily, men did, by taking thought, add more than a cubit to their stature.

Elsewhere in this issue is printed a comprehensive and detailed report of the past four years of Israeli history. We

are confident that our readers will share with us our own sense of elation and pride in the record, and our prayer that, upon the disappearance of the present difficulties, the future of the country will justify the vision of its founders and the hopes for it of all men and women of good will. —WILLIAM I. SIEGEL.

NEW IMMIGRATION BILLS

THE House of Representatives is now considering the Walter Bill, companion to the Senate McCarran Bill. The two measures propose to recodify this country's immigration laws. While the bills are amelioratory of certain bad features in the existing law, they are, in the main, more restrictive of the right of entry than the statutes now govern. One feature of the bills which would impose great hardships on many persons otherwise entitled admittance to this country, is the abolition of the present provision for the filling of unused quotas. That alone would be sufficient to condemn the proposed bills.

One of the finest traditions of our history has been the right of haven. Moreover, the exercise of this principle has redounded to the benefit of our country. The United States has grown

great because of the talents and devotions brought to fruition for its benefit by immigrants whose gratitude has been translated into tangible contributions to our storehouses of wealth, power and culture. These immigrants and their children have fought in the wars of the land with a valor which adorns every page of American history. To reverse the process is to turn back progress and stultify cherished principles.

The opposition to the Walter-McCarran bills has crossed all lines of creed. Protestant, Catholic and Jewish organizations have united in declaring their disfavor. That opposition should be swelled by individual expression. We suggest that in the exercise of their rights of petition, our readers communicate to their congressmen and senators like sentiments.

—W. I. S.

THE WORK OF TECHNION

THE Technion, Israel's institute of Technology in Haifa, is by no means as well known in the United States as its value entitles it to be. The present campaign of the Institute in this country for funds furnishes an opportunity to disseminate information concerning it, and to stimulate a generous response.

One of the great needs of Israel is the

creation, in part by recruitment from other lands and in part by local training, of a large group of scientists. They are necessary for the rapid and wide-scaled development and utilization of the country's natural resources. Israel abounds in as yet untapped sources of wealth. Indeed, there is reason to be-

(Continued on next page)

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Joseph Goldberg, Administrative Director

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"JUST BETWEEN OURSELVES"

"בנינו לבד שלנו"

An Intimate Chat Between Rabbi and Reader

A Successful New Movement in The Center

IN THE last few issues of our weekly *Bulletin* there has appeared an announcement of great importance to the growth and the development of our beloved institution. We were told of an effort that is being made to enroll a large group of our Center members as *Sustaining Members*.

We have always had a group—ever since the inception of our institution—of men and women who voluntarily pledged to pay more than the prescribed annual dues. But no effort was made to increase their number.

The time has come, however, when such a concerted effort must be made. Everyone knows from personal experience that the value of the dollar is not what it was years ago, that expenses have risen tremendously. It is impossible to maintain the high standard of activity which has characterized our Center throughout all the years of its existence with the same income that the Center had in the past. Some remedy has to be found.

A suggestion was made, and supported by a goodly number, that the annual membership dues should be increased. The large majority of our trustees and governing board did not approve this suggestion because they realized it would impose a financial hardship on many members who want to be affiliated with us and yet who unfortunately cannot afford to tax themselves more than the present rate.

I am happy that our lay leaders decided to ask all those whom God has blessed, and who can afford it, to add

to their annual dues and join the ranks of *Sustaining Members* by paying fifty dollars or more in addition to the present annual dues. A similar arrangement has been made for the single members, so that they too can add a certain sum to join this group.

This certainly is a much more democratic method of supporting a religious institution. This was the method in vogue in Jewish life ever since the first Temple was built: "Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."

The Momentous Events of May 14, 1948

AT A meeting of the thirty-seven member National Council, representing the Jews of Palestine and the World Zionist Movement held in Tel Aviv May 14, 1948, David Ben-Gurion read the proclamation of the establishment of Medinat Yisrael—the State of Israel. The Proclamation of Independence declared that:

"The State of Israel will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the principles of liberty, justice and peace as conceived by the Prophets of Israel; will uphold the full social and political equality of all its citizens, without distinction of religion, race or sex; will guarantee freedom of religion, conscience, education and culture; will safeguard the Holy

And it is good to see that the plan is already meeting with success. Many members were just waiting for such an opportunity to show their appreciation of the work that our Center is doing in fashioning a vital, dynamic, cultural and spiritual Jewish life in our community. Without the usual campaign fanfare, in a quiet, dignified manner the officers and the committee members are proceeding with this effort to enroll Sustaining Members. It is my fervent conviction that this effort will meet with great success, and thus enable our beloved Center "to enlarge the work of Torah and to glorify it."

Israel H. Peruthal

Places of all religions; and will loyally uphold the principles of the United Nations Charter."

Pending the setting up of duly elected organs of State, the Proclamation designated the National Council to act as the Provisional Council of State—the Legislature; and the National Administration to act as the Provisional Government responsible to the former. The thirteen member Cabinet, comprising representatives of the political parties, was headed by Mr. David Ben-Gurion as Prime Minister and Minister of Defense.

The first legislative act of the Provisional Council of State was the repeal of the 1939 British White Paper restricting Jewish immigration and acquisition of land. Hakiryah, near Tel Aviv, was established as the provisional seat of Government.

President Truman informed the Israel representatives in Washington, Mr. Eliahu Elath, of the United States de facto recognition of the State of Israel.

Armies of Egypt, Jordan, Iraq, Syria, Saudi-Arabia and Lebanon invaded Israel from the north, east and south. Tel Aviv was bombed by Egyptian planes. Israel forces controlled the New City of Jerusalem and the encircled Jewish Quarter in the Old City, as well as isolated settlements.

EDITORIALS

(Continued from page 3)

lieve that the unrevealed elements far exceed those already known. This is true in all fields: agricultural, chemical, and metallurgical.

It is of course obvious that the widening of these spheres of activity will increase employment and thus remove one of the greatest obstacles to the well-being of the state. The Technion trains such

experts; its faculty is equal to the task; all that is needed is money for the development of its facilities.

Technion is one of the Israeli institutions authorized by the Jewish Agency's "Committee of Control and Authorization of Campaigns" to solicit funds in this country. We trust Technion's appeal will be answered in proportion to its great importance.

W. I. S.

ISRAEL AFTER FOUR YEARS

A Report on the State of the New Country

"I will bring thy seed from the East and gather Thee from the West. I will say to the North, give up, and to the South, keep not back: bring my sons from far, and my daughters from the ends of the earth." — ISAIAH.

IMMIGRATION

FROM THE Proclamation of Israel's Independence (May 14, 1948) to December 31, 1951, 684,275 immigrants entered the country. The Jewish population of Israel, which numbered about 650,000 in May, 1948, had more than doubled by the end of 1951, increasing to 1,425,000. Immigration accounted for 90 per cent of the increase.

The total population of Israel as of December, 1951 numbered nearly 1,600,000, including 175,000 non-Jews (120,000 Moslems, 40,000 Christians; 15,000 others, mainly Druzes). Immigrants came from two main areas: Eastern Europe and Middle Eastern and North African countries. While the majority of immigrants in the past originated from Eastern Europe, the rate of immigrants from Middle Eastern and North African countries is now rising rapidly. Many immigrants of Eastern European origin actually lived in Displaced Persons camps in Central Europe and Italy for several years before the possibility of immigration to Israel was opened up by the attainment of Israel's independence.

In the course of the four year period, the entire Jewish community of Yemen (45,000), and almost the entire Jewish community of Iraq (123,500), out of a total of about 135,000 were transferred to Israel. Mass immigration was completed also from Poland, Bulgaria, Yugoslavia, Czechoslovakia and Libya.

Grappling with the enormous task of absorbing the immigrants into the life of the country, the State had to overcome two major problems: the lack of financial resources on the part of the immigrants and their peculiar occupational distribution. Over 50 per cent of the immigrants were without previous training in any branch of work that would fit them

into the economics of the country.

1950 saw a radical departure in the method of integrating new immigrants into the economic and social life of the country. It was decided not to wait for the completion of permanent homes, but to transfer the immigrants to transitional settlements (Maabaroth) and work villages near centers where work was available, or on sites planned as future villages or cities. The Maabaroth are made up of families whose head or other members are

On May 14 the State of Israel will have completed the first four years of its existence. These years have been filled with inspiring achievements over the most formidable obstacles; it is a period which will be recorded as one of the most crucial of Israeli history. What these achievements have been is outlined on these pages, forming a comprehensive report on practically all phases of Israeli life. It was prepared by experts and government heads of the country.

physically fit for work which is available in the immediate vicinity. Thus the inhabitants of Maabaroth are no longer dependent on charity but earn their living from employment in public works nearby, afforestation and reclamations, irrigation projects, factories, road construction, etc. By the end of 1951 some 200,000 people were living in 87 Maabaroth.

An increasing number of immigrants living in the suburbs of larger cities have taken up the cultivation of allotments as a source of additional income and an independent supply of agricultural produce. Some 12,000 immigrant families are engaged in the cultivation of auxiliary farms. Loans are available to them for

this purpose from an Auxiliary Farm Fund established jointly by the Government of Israel, the Jewish Agency for Palestine and The Histadruth (General Federation of Labor).

Immigrants settling in cities found work in Israel's expanding industries and construction works. They also started small workshops, factories and businesses as well as joint cooperative enterprises. Many became construction workers, one of the most highly paid types of labor. Some 25,000 have been trained as qualified workers in various construction trades through training facilities provided by the Ministry of Labor and the Histadruth (General Federation of Labor). In addition, some 10,000 new immigrants have attended special training courses in various trades.

For the immigrants—professionals—doctors, lawyers, teachers, engineers, etc.—the main problem in the process of their absorption has been the mastering of the Hebrew language. Intensive Hebrew courses (Ulpan) were organized throughout the country; in 1951 there were 26 such Ulpan courses. The Ulpan is a course of four to six months, with up to eight hours daily tuition. There are two types of Ulpanim: The boarding school type and the Ulpan for non-resident students. Tuition and maintenance are free of charge for immigrants incapable of supporting themselves. In other cases the charge is very reasonable.

More than 6,000 immigrants have passed through the Ulpanim. On graduation the "students" are prepared linguistically and culturally to practice their profession and are able to integrate themselves into the economic, social and cultural life of the country.

One of the remarkable features of the absorption of immigrants is that despite mass immigration there is virtually no unemployment in the country. However, there were some 30,000 social cases in more than ten camps awaiting placement in institutions or special places of work.

AGRICULTURE

SINCE THE very beginning of the organized return of the Jewish people to their ancient homeland, some seventy years ago, settlement on the land has always been considered of primary importance.

Most of the cultivated land in Israel belongs to the Jewish National Fund (Keren Kayemeth L'Israel) established by the Fifth Zionist Congress in 1901. The J.N.F. derives its resources from contributions of the Jewish people all over the world, and the land acquired with these resources is the inalienable property of the nation. Thus the ancient Biblical command, "Thou shalt not sell the land into perpetuity, (Leviticus 25: 23)," has been fulfilled through modern social and economic methods. The land is leased to everyone willing to cultivate it for a period of 49 years (Leviticus 25: 8-16), with the right to renew the lease and inherit the land. The Keren Hayesod (Foundation Fund—the financial arm of the Jewish Agency for Palestine) grants the settlers the necessary loans for the initial establishment of the farm. 522 agricultural settlements out of 597 established since 1882 are on J.N.F. land.

☆

The kibbutz is a collective settlement organized on the following fundamental principles: 1) "each according to his need, from each according to his ability;" 2) common ownership of the settlement by all its members, 3) collective production and consumption, 4) self-labor.

Supreme authority in the kibbutz rests with the General Assembly, composed of all members of the settlement from the age of 18. The Assembly elects a central executive (Secretariat), as well as various committees, each with specific functions. These offices are held in turn for a period of about two years. All the committees are responsible to and controlled by the General Assembly.

The Kvutza differs from the Kibbutz in being smaller in size and membership. The land is held in lease from the Jewish National Fund.

The Moshav, cooperative settlement, is a community of farmers each of whom works his farm by himself, with the help of his family, while cooperating with his fellow-farmers in matters of purchase and marketing. Self-labor, mutual aid



Haifa Bay, with the oil refineries showing in the background through the haze

and responsibility, and joint buying and selling are the cornerstones of the way of life of the moshav. The plot of land (J.N.F. land) allotted to the members of the settlements are, as far as possible, equal in area and quality, the size finally being determined by the composition of the family.

The Moshav Shitufi, (collective small-holders settlement) is an intermediate form between the kibbutz and the moshav. Collective production through collective effort and means combined with individual enjoyment of products shared by the families in accordance with their needs, in individual households, are the basic principles of the Moshav Shitufi.

During the agricultural year 1951-1952, the area under cultivation in Israel amounted to 3,800,000 dunams (950,000 acres) as compared with 2,388,000 dunams (597,000 acres) in the year 1949-1950 and 1,650,000 dunams (412,500 acres) the year before. Of the total increase, 500,000 dunams (125,000 acres) were ploughed in the Negev. Land under irrigation suffered in the year 1950-1951 because of the drought and shortage of pipes; nevertheless an additional 60,000 dunams were put under irrigation. *The total area under irrigation today is 460,000 dunams.*

Reclamation work in the Negev has made significant strides since the establishment of the State. The main deter-

rent to the development of the Negev—the shortage of water—is disappearing, thanks to the development of a central irrigation system and the installation of regional pumping plants throughout the northern Negev. This has started a new and dynamic phase in the development of this area, and today the number of villages there has grown to 38, an increase of 24 over the pre-State figure. A total of three-quarters of a million dunams (187,500 acres) is now being cultivated in the Negev, as compared with 250,000 dunams (62,500 acres) at the end of 1949.

☆

With the implementation of the ambitious afforestation scheme by the Government Ministry of Agriculture and the Jewish National Fund (6½ million trees were planted in the 1950-51 season and 25 million saplings since the creation of the State), a vast transformation in the country's physical features will take place in the coming years. Afforestation schemes were undertaken on hillsides to prevent erosion and in sandy areas for the purpose of sand fixation. During the past year trees were planted on some 1,750 dunams of shifting dunes. The Ministry of Agriculture also continued its program of planting trees along the main highways of the country.

Isaiah's prophecy, "I will open rivers on the high hills, and fountains in the



A recreation resort on Lake Kinnereth

midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water," is on the way to implementation through comprehensive irrigation and reclamation projects.

The country is in possession of vast quantities of water resources which, when fully exploited, will immensely increase the agricultural potential of what are now arid regions. This calls for an integrated irrigation program for conserving water in the northern and coastal areas where it abounds, and channeling it to the arid and rainless south.

Israel's irrigation planning is divided into three stages: there are local plans, district plans and a national program. The first two stages are now being carried out in every part of the country, and remarkable progress was achieved during the past four years. The national plan, involving the Jordan, Yarmuk and Litani Rivers can only be carried out after the conclusion of peace treaties and the establishment of normal relations between Israel and the neighboring states.

The most ambitious of these extensive schemes is the Jordan Valley Authority (JVA), proposed by the noted American soil conservation expert, Professor Walter Clay Lowdermilk, formerly Assistant Chief of the United States Soil Conservation Survey. According to his plan, channels will be dug in northern Israel to lead the waters of the Jordan and the

Yarmuk Rivers down to the potentially fertile valleys of the north. At the same time another canal is to be constructed along the coastal plain which will channel the flow of the Yarkon River and various other streams to the Negev. In order to create the waterfalls necessary for the production of electrical power, a canal is to be dug from the Mediterranean Sea to the Dead Sea, the lowest point on the earth's surface. This canal will serve also to supply the Dead Sea with the amount of water it is now receiving from the Jordan, but which, under the Lowdermilk plan, is to be drained by the canals in the north.

About 125,000 tons of fodder kernels, barley, oats, corn, and maize were grown in 1951; oil seeds, 10,000 tons; sugar beets—a new crop introduced in 1951—10,000 tons. Milk production increased by 14.2%; eggs—19.7%; fish—14%; vegetables—14.7%. Fruit (hit badly by drought) was the only exception, decreasing by 7.1%.

☆

The citrus industry, which was Palestine's chief agricultural export item, suffered severely during the Second World War because of the suspension of exports. A limited recovery after the war was retarded by the War of Liberation. However strenuous efforts during the past two years succeeded in restoring 135,000 dunams of citrus groves and resulted in the export of 4,185,000 boxes in 1950-

51, with a similar amount marketed in the country for local consumption and industry.

☆

In the course of the last three years the water supply has increased fourfold.

Large drainage projects were started in 1950. The most important of these is on the Lake Huleh, which will add 15,000 acres of fertile land to Israel's agricultural estate. In addition, a pipeline is being laid from the headwater region of the River Dan (at the northern tip of Israel) to the drained parts of the Huleh, while the Jordan and the Beisan Valleys are to be connected by a conduit with the Sea of Galilee and the Valley of Jezreel.

A vast project providing for the reclamation of 2,500,000 acres of potentially arable land is now under way.

NATURAL RESOURCES

THE exploration of the mineral resources of the Negev is still in its initial stage. But results already achieved explain the Biblical description of the Promised Land, not only as "a land wherein thou shalt eat bread without scarceness," but also as a land "whose stones are iron and out of whose hills thou mayest dig copper." The remains of ancient iron and copper mines found in the Negev have indeed shown that a mining industry existed here in antiquity, particularly in King Solomon's times. To this evidence of past wealth, recent mineral prospecting has now added proof of the existence of potential resources which may be of great economic value to the young State of Israel.

After the Proclamation of Independence, the first comprehensive survey of the Negev's mineral assets was initiated. Important finds of mineral wealth were made. These include vast deposits of rock phosphate, ceramic clays and glass sand in the Northern Negev. In the vicinity of Elath, the existence of extensive deposits of manganese and copper ores has been ascertained. The Government established a company, Mahzevei Israel (Israel Mining Industries), which began its activities in March 1951. The Company was entrusted with the general responsibility for the exploration and utilization of the country's mineral resources, and in view of its pioneering task, its capital was entirely subscribed

by the Government. Although the activities of Mahzevei Israel are today mostly concerned with the Negev, which appears to be the main center of the country's mineral wealth, they are not confined to that area.

The results of Mahzevei Israel's activities in the Negev to date may be summed up as follows: A geological survey for mica, feldspar and quartz is being completed, and another has just been commenced for sulphur. Mining exploration is being continued on copper and manganese ores as well as on iron ores. The stage of actual mining operations has been reached in the case of phosphate rock, ceramic clays and glass sand.

There are vast deposits of peat in the Huleh where drainage operations are under way. The peat is a valuable source of organic fertilizers and fuel.

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The Dead Sea is one of the world's richest reservoirs of minerals. The water surface of the Dead Sea is exposed to considerable change annually, but the average level can be taken as 1,300 feet below the level of the Mediterranean Sea—the lowest point on earth. The maximum depth of the Dead Sea is also about 1,300 feet. It has a length of over 47 miles and an average breadth of 9 miles.

The British Mandatory Government in Palestine granted the Palestine Potash Company, Ltd. a concession for the exploitation of the Dead Sea resources. In 1931, production started at the northern tip of the Dead Sea. In 1937, the Company extended its works to the southern end of the Sea, in the "Sodom and Gomorrah" area, where much more flat land, suitable for construction of evaporation pans, is available, and production there soon exceeded that of the northern plant.

Production included: potassium chloride, liquid bromine, magnesium chloride, chlorine gas, caustic potash, and three important pharmaceutical salts—sodium, potassium, and ammonium bromide. Exports of muriate potash, the most important export item, averaged over 100,000 metric tons annually.

During the Arab invasion in 1948, the Northern Plant was completely destroyed and production was interrupted at the Southern Plant. According to the Israel-Jordan Armistice Agreement, the north-

ern part of the Dead Sea is under Jordan jurisdiction. About one-third of the Dead Sea is within Israel territory, including the Southern Plant at Sodom.

After prolonged negotiations between the Israel Government and the Palestine Potash Company, Ltd., an agreement was reached in December 1951. A new Israel company is to be established which will take over, through an exchange of shares, all the properties, assets and liabilities of the Palestine Potash Company. New shares will be offered to the public. The new company will receive loans amounting to \$3,500,000, of which some \$2,500,000 will come from the \$100,000,000 United States Export-Import Bank Loan granted to Israel in 1949, and it is hoped that before long production will be resumed at Sodom. The Dead Sea minerals, as an export item, and as the basis of Israel's chemical industries, constitute one of the most valuable assets of the country's economy.

ROADS AND COMMUNICATIONS

ISRAEL'S roads have played an important part in the development of the country. During the Arab-Israel War of Independence, the roads connecting the

road, reducing traveling time between Israel's capital and Tel Aviv to one hour and twenty minutes. The entire length of the country, from Metullah to Elath, can now be traveled in about thirteen hours.

There are today 1,328 miles of roads in Israel, of which 955 miles are tarmac all-weather roads.

A twice-weekly bus service to Israel's southernmost point, Elath on the Red Sea, which was opened in the Fall of 1951, was the last link in a bus system operating throughout the country and connecting each and every settlement with its neighbor. In December, 1950, five bus cooperatives operated 1,158 inter-urban and urban buses throughout Israel.

Inter-urban taxis, which travel between the major cities and in which travelers may reserve one of six seats at about double the regular bus fare, carried 1,244,829 passengers from January to November 1951, an increase of 22% over 1950, and almost double the number in 1949. Motor vehicles licensed in Israel rose by 34 per cent from 24,366 at the end of 1949 to 36,706 at the end of 1950.



*Left — A road in Upper Galilee, between Rama and Pikiin
Right — A view of the Negev*

towns and outlying villages became the foremost target of Arab attacks. Soon after the proclamation of the State, the improvement and expansion of the country's road network became one of the major public works projects of the Government of Israel. Many arterial highways and secondary roads were repaired and new roads constructed.

The Road of Valor, once Jerusalem's tenuous dirt-track life-line to the coastal plain, has become a tarmac all-weather

Israel's commercial fleet now in regular services consists of 21 ships totaling 100,000 tons, mostly operated by Zim, the Israel Navigation Company. Four are passenger service ships plying the Mediterranean ports, twelve are cargo ships and three special fruit carriers. Seven of the cargo vessels of the American-Israel Shipping Company and Dizen-goff and Company ply between Israel and the United States. Two ships, refrigerated for citrus cargoes, are under con-

struction for the Zim Company and will go into service within a few months. Over 50 per cent of the passengers arriving in Israel travel in Israel vessels.

Haifa port now has extensive facilities for ship repair work. The Ma'agan Cooperative in Haifa, in addition to carrying out repair work, also builds fishing and Israel inter-port communications vessels.

Israel's port facilities have been expanded and modern port equipment acquired out of Export-Import credits.

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In the year 1951, there was a considerable expansion of Israel's civil aviation. 161,836 passengers passed through Lydda Airport during the first 11 months of the year. This compares with 90,000 passengers in 1950 and 70,000 in 1949. 2,540 tons of air freight (including air mail) were handled from January through November, 1951. Israel's position as the crossroads between East and West gained increasing recognition.

The Israel National Airline, El Al, has regular flights to London, Paris, Rome, Johannesburg, Zurich, Athens, Vienna, Istanbul and Nicosia. With the acquisition of a second giant Constellation, the El Al flight to the United States was inaugurated on May 1, 1951. The third Constellation, acquired in July, 1951, further improved the international connections of Israel's aviation. In addition, the El Al line owns three four-engined Skymasters, and seven two-engined Commando and Dakota planes, which are employed mainly on the Lydda-Elath run.

El Al holds the world's record for the London-Lydda flight, which was completed in seven hours and twenty minutes.

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The Postal Services of Israel were organized during the War of Liberation, and soon after the war a vast program of expansion was instituted.

From January through September, 1951, 539,892 parcels were received and distributed by the Israel Post Office. The number of parcels handled within the country were 115,767 for the first nine months of 1951. 1,168,682 telegrams and cables were handled from January to October, 1951. 59,015,659 telephone calls were made during the first nine months of 1951.

EDUCATION

SINCE the establishment of the State (May 1948), the educational system has been making valiant attempts to keep up with the population's rapid growth. Because of the enormous influx of immigrants (over 700,000 in less than four years), and the compulsory education law (for children aged 5-13 and for youths aged 14-17 who have not completed their elementary education), enrollment increased from 97,000 in 1948 to about 260,000 at the beginning of the school year 1950-51, an increase of about 270 per cent within less than three years.

Compulsory education extends to all children in the country irrespective of race, creed and sex. Accordingly schools are being established for all Arab children in Israel. (The total Arab population in 1950 was about 175,000.) Arab schools are maintained entirely by the government. The language of instruction and teaching content is Arabic with Hebrew taught as a language from 3 to 4 hours a week.

Not attending government schools are the 7,337 pupils between the ages 5 to 18 in Jewish religious parochial schools (Yeshivoth and Talmudei Torah). Those

Israel Issues Fourth Anniversary Postage Stamps

A SERIES of three postage stamps to commemorate the Fourth Anniversary of the State of Israel will be issued the end of this month.

The stamps, of 30, 60 and 110 pruta in denomination, depict sites on which decisive battles were fought in the Israel War of Independence. The 30 pruta stamp shows Kibbutz Yad Mordecai in the South of Israel, bears a thistle design and is reddish brown and lilac in color. The 60 pruta, dark green and blue in color, shows Kibbutz Degania in the Jordan Valley and bears a cornflower design. The 110 pruta stamp depicts the famous town of Safad in Upper Galilee and is designed with an anemone. It is granite and carmine in color.

Ornamental First Day Covers bearing the stamps and a special cancellation of Jerusalem, Tel Aviv—Jaffa or Haifa will be available at 220 pruta each (22 cents).

schools are recognized as meeting the requirements of the compulsory education law, but receive no government subsidies.

Higher education in Israel is centered around the Hebrew University in Jerusalem, The Technical College in Haifa and the Weizmann Institute in Rehovoth.

Responsibility for the establishment of schools rests with local authority which is under legal obligation to provide for schools of recognized ideological trends in accordance with the wishes of the parents. These trends are as follows:

(1) Labor schools dedicated to the aim of establishing in Israel a model labor community based on the ideals of Jewish life and culture (37.3% of the total enrollment;

(2) General schools (32.7%) with emphasis on liberal education, academic studies and an understanding and appreciation of Jewish culture;

(3) Mizrahi schools (18.5%);

(4) Agudath Israel schools (6.6%).

The last two schools represent a distinctly religious approach to Jewish education and to all aspects of Jewish life. There are also a number of schools which are not affiliated with any of the above trends (4.9%). The Labor and General schools and the non-affiliated schools are predominately secular. Together they constitute about 75% of the total enrollment.

The metamorphosis which children of whatever country of origin undergo within but a few months of their arrival is indeed amazing. They are quick to assume a likeness to the Israel-born children, not only in speech but also in mannerism, appearance, games, songs and even looks. It is well known that children do not like to be different, but in Israel one can readily observe that the process of identification reflects deeper feelings leading also to the imitation of emotions, attitudes and general outlook on life.

CULTURAL LIFE IN ISRAEL

ISRAEL is a cross-section of the Jewish people. The varied origin of its citizens is still apparent in the multiplicity of languages spoken and read by the new immigrants, the variety of dress, the wide divergencies in styles of living, the habits, attitudes to religious practice and the idioms of cultural expression. Many

years will pass before a synthesis of all these divergencies emerges in a common form of cultural and social expression. Meanwhile, the essential unity of the people is increasingly reflected in unifying forms of expression in all spheres of culture.

The struggle for the restoration of the Hebrew language as the living and everyday tongue of the Jewish population in their ancient-new homeland was waged successfully during the years before the establishment of the State. Because of the devotion and perseverance of a small group of Hebraists and because the waves of pre-State immigration were small enough to achieve a relatively rapid cultural integration, Hebrew became the language of common usage of the multi-lingual population. When the older settlers were engulfed by the mass immigration of recent years, the linguistic problem arose anew. The solution to this

culation in Israel in 1951 of 248,000. Eleven Hebrew-language dailies account for 180,000, while the remainder (68,000) represent the circulation of six foreign-language papers. These figures are a fifty per cent increase over the 1945 level.

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There are over twenty major publishing firms in Israel, and since the establishment of the State the number of books published annually has risen to almost 1,000. The average edition of a book runs into some 4,000 copies, so that well over three million books are now produced per year. There has been significant changes in the types of books published. Enterprising publishers have mass-produced cheap pocket editions of American best-sellers in translation, and many other good novels in deceptively cheap-looking covers. Great strides have been made in providing original contri-

butions in Israel. Aside from the Israel Philharmonic, the most important groups which supply the demand for music are the Haifa and Kol Israel (Israel Broadcasting Service) Orchestras, the Hebrew National Opera, a Light Symphony Orchestra, the Army Symphony Orchestra, and a number of excellent chamber orchestras and quartets in various localities. The Music Division of the Ministry of Education and Culture was set up in February, 1950, to promote, coordinate and organize music activities in Israel. Since its inception, this Department has devoted itself to supervision of musical education and encouraging those forces connected with the work of creating music. It encourages the development of promising musical students, and especially native Israel composers; it assists the musical libraries in the acquisition of instruments, manuscript paper, music books and periodicals, mainly from abroad; and it subsidizes many of the musical groups in the country.

Recently the Habimah began to invite producers from other countries to bring a fresh point of view and a more modern approach to the stage. That this new policy has succeeded is proven by the long run of "Death of a Salesman" last year.

The "Ohel" (Tent) Company has been following Habimah in style and really is an off-shoot of it. But instead of using mystical and Biblical themes, the Ohel has produced a great many plays "with a message," like Elmer Rice's "Street Scene." This group too has had to modernize, and last year put on "The Mad Woman of Chaillot" as well as several new plays by local dramatists.

The Chamber Theatre started as a reaction against the established theatre companies. In addition to many local plays they have presented such works as "You Can't Take it With You" and "Born Yesterday." Finally, there is the "Matate" (Broom), a satirical and musical comedy theatre group.

Outstanding among the playwrights in recent years may be mentioned S. Grøneman, whose most popular play is "Solomon the King and Sammy the Shoemaker"; A. Ashman, who has written "This Land" and "Michal, Daughter of Saul"; Moshe Shamir and Y. Mossinson, authors of "Beth Hillel" and "A Day



Left — The famous Habimah Theatre. Right — A class in the Bezalel Art School

problem is now being worked out by the full cooperation of the cultural institutions and the Government.

On the academic level the local municipalities and the Government are supervising a vast program of adult education—full-time, part-time and evening. In addition, "Kol Israel," the national broadcasting service, maintains a daily program of Hebrew instruction. Most newspapers have set aside one or more columns for beginning Hebrew readers to get the day's news in simple and vocalized language. Three newspapers are devoted exclusively to keeping the new immigrants informed in elementary Hebrew. The Hebrew language is thus firmly entrenched among the population and is becoming more so every day.

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A survey revealed a total daily cir-

culation in the field of belles-lettres (the largest item on the Israel book list) which comprise in the main short stories, novels and poetry. Public lending libraries have been set up throughout the country. These now contain about 1,200,000 books. "Book Mobiles" have been organized to cater to immigrants and settlers living in distant and not easily accessible areas. It may also be mentioned that a central library for the blind, the only one of its type in Israel, is being set up in Natanya.

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The importance of musical activities in Israel is indicated by such facts as the large number of piano students in Tel Aviv alone (3,000), and that the Israel Philharmonic Orchestra covers 70 per cent of its budget through tickets and contributions—a situation attained only

After the War" respectively; Bar Yosef, known for his "Guardians of the Walls" and the comedy "My Husband, the Minister," and N. Shoham whose "They'll Arrive Tomorrow" was very well received. These plays, and translations, such as Stefan Zweig's "Jeremiah" and "King Saul," have received excellent treatment from performers of the calibre of Hannah Rovina, Y. Meskin, Shimon Finkel and Moshe Halevi. As in the other arts, the theatre is still striving to find expression in a native medium which will mirror the hopes and the struggles, the traditions and historic culture of modern-day Israel. The quality of such original productions as "In The Wastes of The Negev" and "He Walked in the Field" are promising in this sense.

During the past year the four theatrical companies gave a total of 868 performances. About half the plays presented were the works of Israel dramatists. American plays in particular were popular because they seemed to reflect the kind of tempo that Israelis experience in their day-to-day living.

The four troupes are located in Tel Aviv, but each production is taken on tour to other cities, the smaller towns, villages and the agricultural settlements. An interesting activity was promoted by the Department of Culture. This is the project of bringing the theatre to immigrant settlements. A special group was formed to travel around the country and produce plays in the out-of-the-way settlements whose members could not hope

to see plays elsewhere. A total of 30,000 new immigrants have already attended such performances.

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Painters and sculptors in Israel too are engaged in a search for new forms of expression. The famous Bezalel Museum in Jerusalem and other museums throughout the country afford facilities for local artists to exhibit their works, and the public, in general, is most receptive to the offerings of its native sons. Thanks to the Arts Division of the Government, "Artists' Houses," where artists can pursue their studies in an atmosphere of creative activity, are being established in various parts of the country. The artists themselves have colonies in the spiritual centers of Safed and Jerusalem.

The various aspects of Israel's arts were shown in a "General Exhibition of Israel Artists" held in 1951. 266 artists from towns, villages, and immigrant camps sent in their works. Three main groups were distinguishable—the well-established Israel artists, including Rubin, Fraenkel, Gutman, Mokadi, Steinhardt, Castel and others; a second group called "New Horizons," headed by Marcel Jaucu; and a group of newcomers, some of whom are influenced by French art, others by Israel artists who were their teachers.

The Department's Ethnological Institute for Jewish Music systemically records Oriental songs and melodies brought in by immigrants and has begun collecting and studying the music of

Eastern European Jewry.

Ever since Arturo Toscanini conducted the first concert of the Palestine Symphony Orchestra in 1936, its list of guest artists, composers and conductors reads like a Who's Who of the musical world.

The question is often asked whether the composers in Israel have already found a style and ways of expression of their own. Though it is naturally too early to expect a mature development of native Israel music at the present time, certain distinctive marks can already be detected in much of the work of the more serious composers. Their style is sometimes described as "Mediterranean"; they put the accent on folk-rhythm, ornamental melody, sparse harmony, and the imitation of Oriental orchestral effects. The singular atmosphere in this ancient-new country is also expressed in the works of composers inspired by landscapes conjuring up the historical past and the stories of Biblical times. The great task of the Israel composer—finding himself in a singular geographical and cultural position, between the cultures of the East and the West—is the achievement of a synthesis between the Eastern and Western elements for which many great masters have been striving these last decades.

Some composers have achieved quite interesting results in this direction—Alexander Uriah Boscovich and Paul Ben-Haim, foremost among them. These two men have experimented in almost every



The "Haganah," of the Israel Navy. This warship visited New York last year. She brought many immigrants to Palestine before Independence.

musical form. The first is best known for his Semitic Suite for Orchestra, while the two concertos of Mr. Ben-Haim are much admired. The Symphony No. 2 ("David") of Menahem Avidon has already been performed in several countries, as has Marc Lavry's symphonic poem, "Emek." Biblical themes have inspired the works of Erich Walter Sternberg and Joseph Grunthal (Tal).

Most of the agricultural settlements have either a choral or an instrumental group of their own, and folk-dancing is a favorite pastime. The traditional holidays are celebrated with large-scale musical performances for which very often the settlements' own composers—or Israel composers from the towns—contribute new works. The musical festival celebrations will surely be an important factor in the future of musical forms in Israel. The annual festival at Ein Gev during Passover may be compared to the Tanglewood musical festival in the United States.

Some idea of the musical life of Israel may be gained from the following statistical facts: The Israel Philharmonic Orchestra gave 128 concerts in Israel during the past year in addition to its overseas tour. 155,990 people attended these events. The Israel Opera gave 62 performances last year, presenting the original Israel opera "Dan, the Watchman," and "Samson and Delilah," "Faust," "Carmen," "Rigoletto," "The Barber of Seville," "The Tales of Hoffman," "Manon," and "La Boheme."

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There are four regular theatre companies. The best known is the "Habimah" (Stage) Theatre, the oldest of the groups, trained by the great dramatic masters of Eastern Europe some thirty years ago.

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The film industry in Israel is still in its infancy. Several shorts and a few full-length features have been shown at the International Film Festivals in Europe and were praised by the judges.

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In the dance field there are several schools, led by such star performers as Rina Nikova, Else Dublon and Gertrude Kraus. The ballet of Rina Nikova specializes in Biblical themes. Several of the ballet groups have recently merged to form the Israel Ballet Theatre.

The development of the folk dance in Israel, which is very popular, is demonstrated every year at the Dalia Dance Festival.

ISRAEL'S ECONOMY

FOR a balanced appreciation of Israel's economic outlook, one must look beyond the temporary difficulties of today to those basic developments which are shaping the country's future. Wherever the population increases at a more than normal rate a measure of inflation usually results, because production cannot keep pace with demand. With Israel's tremendous rate of immigration, some degree of inflation is clearly inevitable.

Immigration was not the only inflationary factor. There was also the inheritance of large Allied military spendings during World War II which laid the foundation of a heavy inflationary trend in all Middle Eastern countries. Moreover, inflation as a world-wide post-war phenomenon proved a grave problem in many larger and richer countries than Israel, which were not burdened by a phenomenal increase of population.

Whilst inflationary pressure in Israel is considerable, there has been no runaway inflation, and on the whole, the rise in the cost of living has so far been held in check. The cost-of-living index at the end of 1951 stood at about 400 as compared with 100 in 1939. This is a serious but not an alarming rise. In France, the cost-of-living index rose in 1948 to 1380 and in 1949 to 1630 (in 1937 it was 100). In Italy, the figures were 4840 for 1948 and 4920 for 1949 (in 1938 it was 100).

The volume of currency in circulation in Israel is on the increase, amounting to about 100,000,000 pounds in December 1951, as compared with 71,749,000 pounds a year ago. The monetary cover consisted of 21,230,000 pounds in Treasury Bills; 76,000,000 pounds in Land Bonds, and 2,760,000 pounds in foreign currency.

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Spectacular gains in the highly competitive field of exports could hardly have been expected within three years, before the country's new industries had time to reach a stage of maturity. Moreover, the tremendous growth of the home market, consequent on mass immigration, naturally created a heavy rival claim on the output of local industry. Nevertheless,

a notable advance has been recorded in Israel's exports which increased from 10,599,000 pounds in 1949 to 13,200,000 pounds in 1950, a rise of 23%. The total value of exports for 1951 amounted to approximately 17,000,000 pounds.

Even more encouraging than the growth of the volume of Israel's export trade is the improvement in its composition. Previously the country's exports depended almost entirely on one staple crop—citrus fruit, which was supplemented by only a few industrial sidelines. While citrus still heads the list, it no longer occupies the same monopoly position as before. Instead of nearly 80% of total exports in the pre-State period, last year citrus accounted for 48.2% and, in spite of increased citrus sales, this proportion was further reduced to 40-42% in 1951. A variety of other commodities now also figure prominently in export returns—textiles (11%); polished diamonds (25%); artificial teeth, chocolate and sweets. The range of Israel exports was further expanded recently with the addition of other prominent items contributed by Israel's newly established industries, such as motor cars (from the new Kaiser-Frazer assembly plant in Haifa), electric refrigerators, wireless sets, pharmaceuticals (including penicillin), precision instruments, etc. Chemicals and fertilizers may be expected to form one of Israel's most important exports with the imminent renewal of potash extraction from the Dead Sea and the expansion of the large fertilizers and chemicals plant in Haifa Bay now being equipped with additional facilities.

Imports were valued at 86,900,000 pounds in 1949; and 102,600,000 pounds in 1950; in 1951 the figure was approximately 110,000,000 pounds. Contrary to a fairly widespread misconception, such large imports are not an unfavorable symptom for a young country but on the contrary, indicate intense economic development and new investment. A breakdown of the country's trade returns shows that nearly three-quarters of Israel's imports in 1950 consisted of raw materials, equipment, machinery and building materials. Consumer goods formed only 26% of total imports, as compared with 32.4% in 1949. This improvement was mainly due to the Gov-

(Continued on page 22)

*The Dramatic History of the Jews Who Found a New
Life in Penn's City of Brotherly Love*

THE REFUGEE SETTLERS OF PHILADELPHIA

By ALBERT MORDELL

THIS account will deal only with that segment of the Jews who arrived in Philadelphia from Eastern Europe, fleeing from persecution. They began coming in the eighties, and were especially numerous during the nineties and the first decade of the present century. They came chiefly from Russia which then included Lithuania and Poland, and from Romania and Austria-Hungary as the country was then known. What was true of their condition in Philadelphia was largely true of their experiences in other large American cities — New York, Brooklyn, Boston, Baltimore and Chicago.

That these immigrants made contributions to American growth in the last half century is well known, but it must not be thought that Philadelphia Jews had made no achievements before the nineties. German Jews particularly had become owners of department stores: Lit Gimbel and Snellenburg were well known. There were large factories turning out shirts, cigars, clothing and dresses. Many philanthropic institutions — hospitals and orphanages — and cultural organizations had been established. The history of Philadelphia before the middle nineties has been well and authentically told by Henry S. Morais in his famous book, "The Jews of Philadelphia." He has shown, as have others, that Jews had fought in large numbers in the Civil War. One regiment—the 27th Pennsylvania—was recruited in the Northern Liberties section uptown, extending north of Vine Street to Girard Avenue, and from the Delaware River to Sixth Street, and was made up largely of German Jews.

One of my memories is hearing these veterans tell their tales of the battlefields. A well known character was a navy man, William Durst, who was on the "Monitor" in its battle with the "Merrimac." He used to march in parades on Decoration Day, as it was then known, in a sailor's uniform with a banner marked "The Last Survivor of the Monitor." After he died however other "last survivors" continued to die for many years.

My own father came to Philadelphia with the first group of Russian Jewish immigrants in 1881, with reminiscences of the massacre at Elizabetgrad earlier in the year. Jews lived in the Northern Liberties section, but mostly in South-

work, the neighborhood below South Street extending to Washington Avenue. The wealthier Jews were on north Sixth Street and north Eighth Street, Spring Garden Street, and some in Germantown. They had not yet spread to outlying sections. Surrounding the Jewish sections, were populations of Italian, Negroes, German, Irish and native Americans. To them the incoming immigrants were strange creatures. Many had not seen Jews before, were amused at their long capotes and took umbrage at their beards. They had been reared in an atmosphere that taught them to regard Jews as "Christ killers." They showed marked hostility when the Jews began moving into their districts. This was particularly true of the Irish and native Americans. It was even worth a Jewish child's life to stray into one of the alleys inhabited by the Irish youngsters, for he was beaten up by them.

Anti-Semitism was continually rampant in violent form. Elderly Jews had their whiskers literally pulled by the malefactors who derisively shouted, "Bzz, Bzz, Bzz." In winter snowballs, hardened into ice, were thrown at Jews on their way to the synagogues. They used to travel in pairs or groups out of fear, and on week days with canes or sticks. Words like *sheeny*, *Yut* and other terms were hurled at them. Stones were sometimes thrown into store windows. Non-Jewish children joined their elders in abuse.

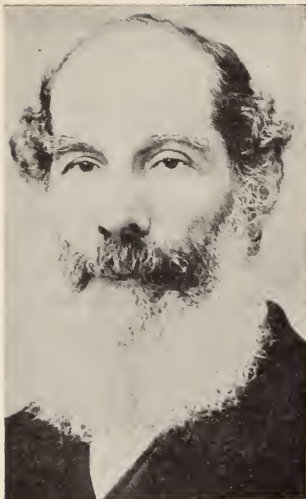
Jewish jokes were prevalent, and usually centered around such matters as "fire sales," bargaining and cheating, and various episodes connected with arson and fraudulent bankruptcies. These jokes were told in the burlesque houses and published in pamphlets. The impression created was that every Jew was dishonest.

Even among his own people, the poor immigrant was at times harassed. Exploited in some factories run by wealthy Jews who were now Americans, housed

in three-room single dwellings — known as band-box houses — situated in blind, filthy alleys, without any water equipment, they bore their lot patiently. Contemptuously referred to as "greenhorns" by their fellow-men who had come here perhaps only a dozen years previously, and even mocked if they were "*Galizianer*" or "*Litwaks*," they felt animosity against their own Jewish tormentors.

The Jews however were always engaged in gainful and humble, ill-paying occupation, on the earnings of which they sent their children to public school, including high school. Many of the children knew no childhood. They sold newspapers before they were ten years old, helping in the little stores their parents established, carrying loads of merchandise to customers, acting as barkers outside in the coldest weather. The young men who came to America usually started peddling. Not having a cent, jobbers extended them credit for the first few days. Their merchandise consisted, where possible, of light materials that could be carried in a pack, bag, box or suitcase. The merchandise was usually envelopes, writing paper, matches, hair pins, needles and thread, handkerchiefs, shoe laces, lead pencils, and other such portable articles. As the peddler became more prosperous he carried heavier loads, and could be seen trudging through snow, or perspiring under his burden in summer, on the way to and from the jobbing stores which were usually on South Street or north Second Street. Many of these peddlers later established stores, and their children and grandchildren today are among the wealthy merchants of the city.

A sad lot was that of the learned and religious Jew. The *melamed*, or teacher,



Sarabe Morais, noted rabbi, scholar and founder of the Jewish Theological Seminary

would travel daily from house to house, instructing children for fifty cents—and sometimes twenty-five cents—a week. Other teachers had unsanitary *chbeders* in their homes. There were one or two Talmud-Torahs with ill-paid teachers who beat the children mercilessly. Another sad figure was the *schochet*. He might live in an alley which reeked of the smell of chicken blood, while feathers overflowed in his house. He slaughtered chickens for three cents each, and the housewives would demand that he *flück* the feathers at the same time. Then there was the ubiquitous man with the *pushke* collecting for charity for Jerusalem or some institution in the city. In the *shul* the *shamesb* was underpaid. At that time the Jews had not learned to reward amply those who served their own people or their religion. Even the chief orthodox Rabbi, B. L. Levinthal, was a poor man without a fixed salary, and he had to feed not only his own family, but many who made themselves guests at his home.

There was an intellectual life chiefly composed of some newspaper editors, teachers and writers. Hillel Malachowsky, the author, taught Hebrew, and Joseph Magil, who soon prepared an interlinear Pentateuch, partly suggested by my father, did likewise. Then there was

a group of anarchists who thought they were no longer Jews because they did not believe in the miracles of the Bible, but they found the Gentiles considered them Jews nevertheless. The Zionist movement came in later in the nineties, and some of these radicals even became Zionists.

The first impulse of the immigrant was to learn to speak English, and without an accent. But this did not prove possible if the person was over seventeen or eighteen. What marked the Jewish immigrants from others was that they also sought to read and write the language with facility. Jewish High School students made a living as tutors to them, and they attended private schools. Others were busy on their own, with grammars, dictionaries (Yiddish and English) and methods of learning English from Anglo-Jewish textbooks. Many went to the Hebrew Literature Society, founded by Russian Jewish intellectuals in the mid-eighties, at 322 Bainbridge Street, and then at Third and Catharine Streets, to listen to lectures in English and to take out books from the library.

But real instruction was obtained at the Touro Hall Building at Tenth and Carpenter Streets, founded by Isaac Leiser in the middle of the Nineteenth Century, and conducted by the Hebrew Education Society. It had an endowment from Judah Touro, the New Orleans philanthropist. This institution had a long line of teachers who later became celebrated and distinguished men. Touro Hall might be called today a Center. Here for the first time Germans and Russian Jews began mingling more freely. One of its leading guiding spirits was David Sulzberger, a first cousin of Judge Mayer Sulzberger and uncle of Cyrus Adler. It is interesting to note here that already, in the late nineties, Rabbi Levinthal saw the need of utilizing Friday night for lectures on Jewish religious subjects. An arrangement was made for such a series to be held at Touro Hall every Friday night after the Sabbath meal. Rabbi Levinthal delivered these lectures in Yiddish, and though the hall was not in the Jewish neighborhood—rather, a distance from it—hundreds of Jews, old and young, would attend.

Soon several Jewish newspapers were established, even if they did not last long. John Paley, who afterwards distinguished himself in New York, worked here in



Rabbi B. L. Levinthal, the revered father of Dr. Israel H. Levinthal, Rabbi of the Brooklyn Jewish Center

the early nineties on the *Jüdische Presse*, founded by Moses Freeman, who later opened a store. The paper that I remember best is *Die Gegenwart*, edited by David Apotheker, founded in the mid-nineties, and devoted to literature and science as well as news. My Hebrew teacher, a radical, Oscar Smolenskin, contributed his poems and even scientific essays, and thus taught me to read Yiddish. Both he and his editor later went into the insurance business, though separately. The radical element numbered physicians who had been revolutionists in Russia, some of whom had worked as shirt operators while they studied medicine. Lectures were delivered by radicals in Touro Hall and in the Hebrew Literary Society, founded by orthodox Hebrew scholars. Some of the more religious Jews protested against making such institutions forums for socialistic views. Yet Rabbi B. L. Levinthal held that America was a country of free speech and would not countenance censorship. He even debated with some of the radicals publicly at their weekly forums.

We had the Jewish Publications Society, which issued such good books as those by Graetz, Zangwill and Schechter. We had the *Jewish Exponent*, edited by Charles Hoffman and Felix Gerson. Still

more, we had constantly repeated before us and in the news, the names of some distinguished orthodox Jews, who though not of Russian nativity, had been in the country since early years or been born here. The great names were those of men like Mayer Sulzberger who had been the second leader at the bar and had become a Judge in the mid-nineties. He had a magnificent Hebrew library at his home at Thirteenth and Girard Avenue, and he encouraged those Hebrew scholars who did not get on his sensitive nerves. The two great rabbis who virtually belonged to a previous generation were Dr. Marcus Jastrow, emeritus rabbi of Rodeph Shalom, author of the Talmudic Dictionary, and Sabato Morais, the saintly founder of the Jewish Theological Seminary, and associated for many years with the Portuguese Synagogue Mikveh Israel.

Then there were the two famous physician brothers Dr. Jacob Da Silva Solis-Cohen and Doctor Solomon Solis-Cohen. The latter was very active in Jewish affairs, a single taxer who contributed to the press poems, translations, medical articles and articles on Jewish topics. He wrote an article on "The Land Question in the Talmud" for the *American Hebrew* for which my father, Phineas Mordecai, gave him some data. This was acknowledged in the essay, which was later reprinted in "Judaism and Science (1940)."

We had literary rabbis, men who wrote books like Henry Iliowizi, of the Adath Jeshurun, Rabbi Henry Berkowitz, who had succeeded Jastrow at the Rodoph Shalom, and Rabbi Krauskopf, of the Keneseth Israel whose sermons were usually published. The latter, with Rabbi J. Leonard Levy, reform rabbi, were famous as orators, and orthodox Jews admired them. There was something histrionic about Rabbi Krauskopf. He received more notice in the English press than all the other rabbis together.

To the Russian orthodox Jews, the great name was that of Rabbi Dov Arye (Baer Loeb) Levinthal, father of Rabbi Israel H. Levinthal of the Brooklyn Jewish Center, and Judge Louis E. Levinthal of the Philadelphia Court of Common Pleas. He was then in his early thirties, the rabbi of the B'nai Abraham at Lombard Street above Fifth, in the heart of the ghetto. Rabbi Levinthal was energetic, a great public speaker in Yiddish,

and a scholar. He was the virtual chief of the Jewish orthodox community. His name was on the lips of every Jew, and naturally he was even gossiped about. He was said to be wealthy, when he was so poor he could not meet his household expenses. He was criticized by fanatics because he was said to have bathed in the ocean at Atlantic City, where women also bathed. It was supposed to be irreligious for a rabbi to swim in the same waters with females. One of the most powerful, moving, addresses I recall, is Rabbi Levinthal's talk on the Kishineff massacre, which took place shortly after the nineties decade.

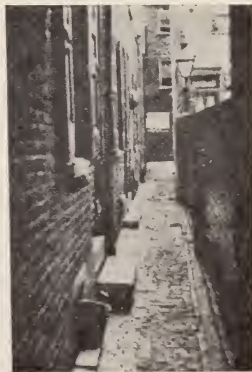
Outside the dozen or less larger synagogues and temples, there were scores of smaller *chevrahs*, usually occupying the second floor of some store, often a grocery store. Cleanliness was not next to Godliness in some of these synagogues. The prayer books were greasy and torn. In the daily services, exclusive of Shabbos, the worshippers came in smelly working clothes. Some elderly people even slept on a bench in the synagogues because they had no homes. Toilets were usually out of order. Members sometimes openly fought among themselves, indulging in caustic oaths in Yiddish. Yet

and on the Sabbath the synagogues were crowded. A bottle of whiskey was often brought by a man who had *yabrtseit*. Naturally these synagogues were frequented not only by a conservative, respectable class, the *Baale Botim*, but by some eccentric characters. There were *luft menschen*, and some who were really touched in the head. I recall some that came to the synagogue above a grocery store in the Northern Liberties, at Second Street and Fairmount Avenue. There was the man who said that all articles of food in America were *tref*, except bread and herring and potatoes, and true to his convictions, he lived on this diet almost exclusively. There was a nuisance who prayed louder than the rest of the congregation combined. There was the man known to be a shady character, who *davened* more fervently than the rest. On the whole, the people were well behaved, and if some person was of a quarrelsome disposition he was let alone. New arrivals were always welcomed with interest as possibly having news from the old country.

There were some well liked *bazanim*, cantors. I shall mention only Mordecai Schatz, who at one time was Reader and



The "Band-Box" houses in the northern Liberties, where many immigrants of the 90's lived



these improvised synagogues were the social centers and the life of the poorer Jews. They came to *Minchab* and *Maariv*, for noon and evening services, not only because they had to say *kaddish* for or *yabrtseit*, but because they were religious, or following the old tradition, or out of force of habit. Children came without their parents. On the holidays

cantor for the B'nai Jacob, on Fourth and Lombard Streets. I used to hear him when he came later to officiate at some uptown synagogues, and found that his melodious voice re-echoed in my mind all through the night, after holy days like *Rosh Hashbanab* and *Yom Kippur*.

Connected with the synagogue groups, were *lamdanim* from the old country, and

they assembled in the *Beth Hamidrasch* to read *Mishnaith* and the *Gemara*. But to a large extent the impoverished immigrants were busy trying to survive economically. Some were on the road to good fortune and established stores and factories. A few of the owners, who had once been strikers and socialists, now had strikes of their own. To the more prosperous Jews who were now moving to West Philadelphia and Strawberry Mansion, both bordering on Fairmount Park, life was good. For them America had proved a land of opportunity, a *teiere medinah*, a precious country. But those still struggling would mumble, a *klog tzu Columbus*. The implication was that if Columbus had not discovered America they would not be here to suffer. Still the watchword was *men muz sich ufarbeiten*, "one must work oneself up." A man who had been in the country a dozen years and was still poor was regarded as a sort of *schlemiel*, an incompetent person. Economic betterment was the ambition of all. For this, they were criticized as being materially inclined. The highest wages for working people in those days of sixty hours a week was nine to twelve dollars. Even though food and clothing and rent were cheap life with a large family under such conditions was trying. So Jews were forever opening stores, and that again was subject to criticism. They were accused of disliking work, though they toiled in factories. It was demanded of them by the hostile non-Jewish, that they do as the Negroes and Italians and Irish did, take up manual labor—dig ditches, etc.

A discordant note had already sounded in the nineties. A movement arose that did not meet with approval from some of the German Jews, and even some of the Russians who had become prosperous. Trade Unions were formed and strikes developed. These were attributed to foreigners, Socialists and Anarchists, and the Jewish people were regarded with disfavor for following courses that had really been initiated long before by native Americans. A cloak maker's strike in 1890, lasting several months, was settled by Dr. Morais. A year later 350 clothing employees went on strike. Hostility to unions increased, though the employees were exploited. To what extent ill favor was created, is manifest even in some comments by the author, Henry S.

Morais, son of Dr. Morais, in his history of the Jews of Philadelphia. He blamed domination by labor agitators, some of whom were anarchists; he said trade unions were productive of no advantage, and that the sentiment of Jews was really against them; he remarked that the headquarters of the Jewish Federation of Labor, as it was termed, made up of tailors, bakers, and shirt makers, which had moved to 150 South Street, had "fortunately become an unknown quantity." To be on strike those days meant starvation, for strikers got little or nothing from the unions, who had scarcely any funds.

Russian Jews were soon in the professions. It is well known that the medical and legal profession have in the last half century numbered thousands of Jews who have distinguished themselves. They have been so numerous that medical schools have closed their doors to many, and established quotas. Yet Jews were slow to enter these professions. Medicine was more popular, and a few Russian Jews were already in practice in Philadelphia, in the early nineties, though not much more than a dozen. The en-

trance requirements were not high and tuition was comparatively cheap. Strange to say, Russian-Jewish lawyers were few. In the eighties only about a score of lawyers had been admitted to the bar, and nearly all were German Jews. Incidentally, they did not meet too effusive a welcome from their non-Jewish fellow practitioners. Some of them became well known, and they had the Russian Jewish clientele. Even in the mid-nineties there were not a half dozen Russian Jewish lawyers. Soon a former Jewish journalist, Bernard Harris, a Russian Jew, was admitted to the bar, and to him flocked many Russian Jews as clients.

With the turn of the century, Russian Jewish lawyers began increasing, and they had a hard time, strangely enough, from their fellow-Jew on the bench, Judge Sulzberger. It is well known he used to insist in trying the cases himself, and would indulge in adverse comments, especially if the counsel were not gifted or learned. To make matters worse some of these lawyers spoke with

(Continued on page 23)

"IKE" AND GENERAL EISENHOWER

MANY Jews long ago abandoned the name "Ike" (Isaac) because of the supposed stigma involved. Perhaps the present association with "Ike" Eisenhower may bring about a change.

In the early days of the country, most of the American statesmen had Jewish names—taken of course from the Bible. There was Benjamin Franklin, Daniel Webster, Noah Webster, Israel Putnam, Abraham Lincoln.

Names do mean something when they are associated with groups which are discriminated against. But the question is whether running away from the fact is the way to meet the situation. It seems better to meet it full force as Benjamin Disraeli did. He maintained his name to avow, as emphatically as was possible, his Jewish descent.

The story is told that during World War II when the Nazis were at the gates of Paris Prime Minister Reynard turned to Leon Mandell, "the iron man of the cabinet," and said, "You are the only man who can save France." Mandell,

according to this story, replied, "Yes, I could save France if my name were Dupont."

Perhaps he was right. If Mandell had been named Dupont, he might have saved France, but it is just possible that if he had unconditionally admitted that his name was Jewish and so prevented it from being made an issue—he might have saved France, too.

They tell a story of Heinrich Connreid, who was director of the Metropolitan Opera House some years ago. Once a musician applied to Connreid for a job with the Opera.

"Your name?" asked Connreid.

"Rosen," replied the musician.

"Where did you leave the *feld*," asked Connreid.

"The same place you picked up the *reid*," replied the musician.

The candidacy of "Ike" may teach Jews to avoid all of this foolishness and we may begin to see our more "Jewish" names more frequently used.

DAVID SCHWARTZ, J.T.A.

NEWS OF THE CENTER

Impressive Exercises Mark Season's Closing of Institute of Jewish Studies for Adults

The exercises which marked the closing of the nineteenth season of the work of our Institute of Jewish Studies for Adults, which took place in the Center auditorium on the evening of April 2, were most impressive and were attended by a large and interested gathering.

Dr. Reuben Finkelstein, the chairman of the Institute Committee, presided and spoke in beautiful terms of the role of Jewish education in Jewish life throughout the ages. Greetings were also delivered by Judge Emanuel Greenberg, president of the Center, who told of the early beginnings of our Institute, comparing them with the present growth and influence; Mrs. Frank Schaeffer, the president of our Sisterhood, told of the interest that the women of the Center have always shown in the work of our Institute; Mr. Julius Kushner, the newly elected chairman of our Hebrew Education Committee, also emphasized the contribution that this department is making towards the preservation of Jewish life in America; and Mr. Frank Schaeffer, the outgoing chairman of our Hebrew Education Committee, spoke in Hebrew expressing congratulations to the recipients of honors, and to the faculty. Cantor William Sauler, accompanied by Mr. Sholom Secunda, rendered two beautiful selections which made a deep impression upon all present.

The principal speaker of the evening was Rabbi Simon Noveck of the Park Avenue Synagogue in Manhattan and Director of the National Academy for Adult Jewish Studies sponsored by the Jewish Theological Seminary of America. Rabbi Noveck delivered a very impressive message, pointing to the need of such cultural work as is being done by our Institute if the future of a vital and dynamic Jewish life is to be preserved by American Jewry. His address made an indelible impression on the entire audience.

Rabbi Levinthal, the director of our Institute, then presented the Center Certificate of Achievement and also the

special Certificate of Achievement from the National Academy to the following men and women who had completed at least twelve units of study. A unit is a one hour week course throughout the season: Anna Baum, Joel Feig, Anna Fisher, Jacob Perlin, Anna Schlesinger, Esther Krakow, Celia Kotkes and Marsha Tenenbaum. Dr. Levinthal then presented a special certificate to the following students who, after having received the Certificate of Achievement, continued their studies at least two more years: Meyer Aaronson, Rose Bromberg, Harry A. Stadin, Rose Weiner and Nettie Wertheim. He then announced the following Scroll of Honor of men and women who, after receiving the special certificate, still continued their studies at our Institute for an additional two years: Fannie Asen, Rose Barnett, Henry Cohen, Harry Einberg, Jennie R. Finkelstein, Mollie Goodman, Sadie Kaufmann, Anna Krotinger, Mollie Rosenbaum, Gertrude Sharcoff and Bertha Zirn.

A reception followed at which refreshments were served and we want to thank Mrs. Fannie Buchman and Mrs. Rose Davis who were gracious enough to act as hostesses.

Sabbath Services

Friday evening services at 6:00 p.m.

Kindling of candles at 6:24 p.m.

Sabbath services: Rosh Hodesh Iyar Parsha "Tazria" — "Mezora." Leviticus 12:1-15:32; Numbers 28:9-15; Prophets — Isaiah 66:1-24 will commence at 8:30 a.m.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Mincha services at 6:00 p.m.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 7:45 p.m.

Unveiling of Lucy Greenberg Monument

A monument in memory of the late Mrs. Lucy Greenberg, wife of our President, Judge Emanuel Greenberg, will be unveiled on Sunday, May 4th at 11 a.m., on the Montefiore Cemetery, Springfield, L. I.

Club Activities

The Junior Clubs will close their season's activities on Saturday, April 26th with a closing assembly.

On March 29th a movie was shown to the members of the Saturday night Junior clubs and the Junior and Senior Inta-League.

On April 12th the Vivalets had a model seder at which refreshments were served. Entertainment, songs and dancing featured the event.

On April 14th, the clubs were hosts to the Brooklyn Region of the United Synagogue Youth. A Maariv service was held in the Synagogue conducted by the members of the Synagogue Youth. At the conclusion of the service a social was held in the Auditorium.

Among the topics discussed during the past month by the clubs were "Passover in Our Time," "The United Jewish Appeal and Its Importance," "Israel and the World Issue," and others.

Junior League News

The Junior League have again enjoyed a very successful and delightful month of meetings and programs with their Spring Frolic as their highlight affair of the month, which was held on April 24th. The following programs are scheduled for May: A discussion on "Relationship Between Science and Religion" led by Morton Lowenfeld on May 1st; May 8th will feature a panel and group discussion on "What Kind of President Does Our Country Need?"; May 15th will commence the weekly "Roof Garden" meetings and will be held every Thursday evening through the month of June.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Abe Greif in honor of their daughter's marriage.

Mr. and Mrs. Jacob Hoffman in honor of their son's wedding.

Mr. and Mrs. Max Schwartz in honor of their son's Bar Mitzvah.

HEBREW SCHOOL NEWS

AT A recent meeting of the Hebrew Education Committee, Mr. Julius Kushner was welcomed by Rabbi Levinthal and other members of the committee as the new chairman. Those present expressed their appreciation of the work of the outgoing chairman, Mr. Frank Schaeffer, who served faithfully for the past fifteen years. Rabbi Lewittes stressed that during Mr. Schaeffer's term of office the Hebrew classes have grown in number and achievement and in spiritual influence. He praised Mr. Schaeffer for the insight he has shown into the problems and needs of Jewish education. Through his leadership a whole generation of young people has had an opportunity to acquire a knowledge of the teachings of Judaism.

* * *

A model Seder was held for the pupils of the Hebrew school on Thursday, April 3, 1952. Those present were greatly impressed by the beautiful arrangements, the spirited singing and the enthusiastic participation of the students. The tables were set by a faculty committee headed by Mrs. Rabinowitz and a P.T.A. Committee headed by Mrs. Sarah Epstein. The Kiddush was recited by Isaac Dressner; the blessing over the candles was recited by Naomi Schiff, president of the students' organization. The soloists who led in the singing of "Dayenu," "Elayahu Ha-Navee" and "Chad Gad Ya" were Abigail Rabinowitz, Joan Rezak and Susan Spinrad. The grace was led by Charles Monto. Rabbi Lewittes, who presided, stressed that the Seder was intended to arouse the curiosity of the Jewish child so that he would inquire about the great events that have accompanied the emancipation of our people.

"Mah Nishtanah" was chanted by Susan Stier and Howard Weintraub, who also recited in English. Mr. Naftali Frankel was in charge of the musical part of the program and Mr. Shpall coached the students of the sixth grade who led in the readings.

* * *

The Junior Congregation conducted the services in the main synagogue on the intermediate Sabbath of Passover on

April 12, 1952. The "Schachrit" was led by Isaac Dressner and Arthur Viders; the Torah portion was read by Paul Kushner, Morton Bromberg and Sol Tananzapf and Lloyd Altman. Robert Kritz led the Musaf service. The sermon was delivered by Arthur Viders, the president of the Junior Congregation. The summary of the portion of the week was rendered by Helen Aronow. The Haftarah was summarized by Susan Rabinowitz. Jeanette Flamm read the prayer for the government and Ileane Altman led the responsive reading of the supplementary prayer.

* * *

A delegation of forty students attended the city-wide Dance Festival on Sunday, March 30, 1952. Mrs. Zusman and Miss Eisenberg coached the dances in which our students participated. Several parents accompanied the students to the Dance Festival.

* * *

The Sisterhood of the Brooklyn Jewish Center will sponsor the final community breakfast and service of the season, which will take place on May 4, 1952. Parents of students in our high school grades are cordially invited to attend. The service will be led by the students of the Senior Group, the Post Graduate class, the Post Bar Mitzvah class and the Consecration class. The breakfast will be served by the P. T. A. committee under the chairmanship of Mrs. Davis and Mrs. Flamm. The breakfast will be followed by a discussion on improvement of Jewish secondary education.

Plans are being made by the Hebrew school General Organization for a film festival on May 18, 1952. The proceeds will go to the United Jewish Appeal.

* * *

Students of the Consecration Class are preparing a cantata called "The Sabbath," to be presented on the first day of Shavuoth, May 30, 1952.

Spring Gym Schedule for Men

Beginning May 1st, the Gym and Baths Department will be open on Fridays for men and boys from 1 to 5 p.m. The schedule for the rest of the week remains the same.

Women's Gym News

The following schedule for calisthenics and swimming will prevail in the Women's Gym Department:

Monday

Limbering and conditioning—all day by request.

Tuesday

Limbering and conditioning—all morning by request; Intermediate and beginners' swimming classes—3:30-4:30 p.m.; Limbering and conditioning—8:00-8:30 p.m.; Swimming classes—8:30-9:00 p.m.; Ping-pong—All evening; Organized games—9:00-9:30 p.m.

Wednesday

Limbering and conditioning—all day by request.

Thursday

Limbering and conditioning—all morning by request; Intermediate and beginners' swimming classes—3:30-5:30 p.m.

The girls and women are asked to sign up for ping-pong tournaments and swimming lessons during the day.

Bon Voyage

Best wishes for a Bon Voyage and safe return in our midst are extended to Dr. and Mrs. Charles Windwer of 284 New York Avenue who left for a tour of Europe and Israel on April 20th.

Additions to the Library

The following books have been added to our library for circulation:

Unambo—Max Brod—A Novel of the War in Israel

The World Over Story Book (Juvenile)—Norton Belth

Tongue of the Prophets—Robert St. John—A Biography of Eliezer Ben Jehudah

The Juggler—Michael Blankford

The Merry Heart—S. Felix Mendelsohn
The Rise of David Levinsky—Abraham Cahan

Epistle to an Apostate—Bernard Heller
A Treasury of Jewish Holidays—Hyman Goldin

Israel: The Beginning and Tomorrow—Hal Lehrman

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

COHEN, Miss EVELYN

Res. 2017—59th Street

Proposed by Elmer Riffman,

Michael J. Rosenfeld

CALCHMAN, Miss NANCY

Res. 1433 East 29th St.

Proposed by Marcia Greenstein,

Ruth Scherr

ESTERMAN, Miss FLORENCE

Res. 555 Crown Street

Proposed by Phyllis Newman,

Rita Vogel

FISHER, HARRY

Res. 9017 Avenue B

Bus. Wholesaler, 557 Glenmore Ave.

Married

GIASOR, Miss ROSLYN

Res. 642 Linden Blvd.

GELB, SAM

Res. 500 Ocean Ave.

Bus. Poultry, 98 Havemeyer St.

Married

Proposed by Morris Gelbtuch,

Harry Preston

KRAVET, SAM

Res. 207 East 91st St.

Bus. Fabrics, 38 E. 30th St.

Married

Proposed by Joseph Shakun

KROUT, Miss BETTY

Res. 135 East 49th St.

Proposed by Leon Berman,

Herbert Rosen

PENNER, Miss ELAINE

Res. 717 East 53rd St.

RUBIN, HERBERT J.

Res. 314 Park Place

Bus. Government, 250 Hudson St.

Single

SUFFLER, SOL

Res. 399 Bradford St.

Bus. Ladies' Suits, 341—39th St.

Single

Proposed by Albert Braun

ZEROF, HOWARD

Res. 1809 Albemarle Road

Bus. Housewares, 6 East 20th St.

Married

Proposed by Samuel Smerling

Late Applications:

GREISSMAN, STANLEY J.

Res. 1837 Sterling Place

Engineer, 39 Broadway

Single

MOSES, Miss BETTY

Res. 700 Ocean Avenue

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Chairmen of Standing Committees Appointed

Our President, Judge Emanuel Greenberg, has appointed the following Chairmen and Vice-Chairmen of Standing Committees of the Center:

Budget Committee: Max Herzfeld, Chairman.

Catering Committee: Dr. Moses Spatt, Chairman.

Cemetery Committee: Isidor Fine, Chairman; Aaron Gottlieb, Vice-Chairman.

Chevre Kadisha Committee: Louis Albert, Chairman.

Delinquent Accounts Committee: Morton Klinghoffer, Chairman.

Forum and Education Committee: Harry Blickstein, Chairman; Isaac Siegmeister, Vice-Chairman.

Fund Raising Activities Committee: Dr. Moses Spatt, Chairman.

Hebrew Education Committee: Julius Kushner, Chairman; Max Goldberg, Vice-Chairman.

House Committee: Bernard J. Aaron, Chairman.

Institute of Jewish Studies for Adults: Dr. Reuben Finkelstein, Chairman.

Library Committee: Dr. Reuben Finkelstein, Chairman; Morris Neinken, Vice-Chairman.

Membership Committee: Samuel H. Goldberg, Chairman; Leo Kaufmann, Vice-Chairman.

Physical Training Committee: David B. Kaminsky, Chairman; Isador Lowenfeld, Vice-Chairman.

Publicity Committee: Louis J. Gribetz, Chairman; William I. Siegel, Vice-Chairman.

Committee on Ritual and Religious Services: Abraham Ginsburg, Hon. Chairman; Jack Serman, Chairman; Morris D. Wender, Vice-Chairman.

Sub-Committees of the Religious Committee

Musical Services: Irving S. Horowitz, Chairman; Ushers Committee: Carl A.

Kahn, Chairman; Pulpit Committee: Morris D. Wender, Chairman.

Social Committee: Saul S. Abelov, Chairman; Ira I. Gluckstein, Vice-Chairman.

Visitations Committee: Philip Palevsky, Chairman; Louis J. Palatnick, Vice-Chairman.

Youth Activities Committee: Reuben Frieman, Chairman; Julius Zimmerman, Vice-Chairman.

Center Academy's Art Teacher And Pupils Honored

A painting entitled, "Mother and Child," by Mr. Louis Harris, art instructor at the Center Academy, has been selected to be in the permanent collection now being formed for the Louis D. Brandeis University, at Waltham, Mass.

Paintings and sculpture by children of the Center Academy will be on exhibit at the Jewish Museum, 92nd St. and Fifth Avenue, New York City, until April 30th. The work at the Museum is by children from Hebrew schools of the Four Boroughs. The theme selected was "Journey Through Israel", and the Academy children are well represented with interesting and poetic subjects like "Yemenite Jew", "Springtime in Israel", "Land of Israel", etc.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Louis Bady of 401 Crown Street, on the marriage of their son, Donald, to Miss Barbara Gordon, of Kew Gardens, on April 8th.

* * *

Mr. and Mrs. Meyer Freed of 96 Longhill Street, Springfield, Mass., on the birth of a son, Richard Hayden, to their children, Mr. and Mrs. Arnold Freed, also of Springfield, on March 31st.

* * *

Mr. and Mrs. Joseph J. Prince of 532 Lefferts Avenue, on the engagement of their daughter Davida Marcia, to Dr. Theodore S. Bye of 542 Montgomery Street, on April 5th.

* * *

Mr. and Mrs. Samuel Stark of 122-20 Ocean Promenade, Rockaway Park, L. I., on the birth of a daughter to their children, Mr. and Mrs. Lester Bushman of Philadelphia, Pa., on April 4th.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The month of May heralds the approach of Mother's Day. I have been reflecting on the thought that the Hebrew term for the Jewish people is "oomah," which is derived from the same root as the Hebrew word "em," meaning MOTHER. As Jewish children, we owe our loyalty, our devotion and our reverence to the collective mother of all Israel, MOTHER ZION.

One of the primary precepts of Jewish ethics is to have reverence and respect for one's mother. Mother's day will be celebrated on May 11th, but we feel that this is not only a calendar event, but one that should be observed every day of the year. The gifts that we bestow on our mothers should not be given only on this one day, and they should not be material gifts only. Rather let them be gifts of loving-kindness, of care and devotion bestowed on our mothers every day of the year. By cherishing our mothers we will indeed become blessed daughters.

The Jewish mother has always been regarded as the MALKAH, the Queen of her household. We are proud to pay tribute and homage to all the mothers of our Sisterhood.

—BEATRICE SCHAEFFER, President.

"Women of Achievement" Program

The stormy weather of Monday afternoon, March 24th, had no effect on the stimulating program afforded by the presence of the three Jewish Women of Achievement who received the Sisterhood Citations of Merit for outstanding accomplishment, each in their own field. After a delightful musical prelude by Miss Charney Shapiro, soprano, with piano accompaniment by our own Music Director, Sholom Secunda, our President, Mrs. Beatrice Schaeffer, read a message from Dr. Levinthal who, because of illness, regretted his inability to be present. In lauding the three guests of honor he wrote, "this should be an occasion to serve as an example to all women to serve our people and our country." Mrs. Laura Lewittes, wife of our Associate Rabbi,

Mordecai H. Lewittes, delivered a pertinent invocation, blessing the endeavors of our honored guests as well as those of our Sisterhood women.

In our synagogue, a fitting background for this unique occasion, were assembled several hundred members and guests of many local organizations who had previously enjoyed a social and refreshment period in our dining-room. Declaring that all three guests "shared the common virtue of leadership," our President with her usual charm and eloquence, presented first Mrs. Zelda Popkin, Brooklyn-born author and lecturer of note, whose recent best-seller, "Quiet Street," was the result of her visit to Israel in 1948. A little confused by the honor of an award, Mrs. Popkin related her experiences as an author and as a traveller in post-war Europe, stating her belief in the "human capacity for growth, since growth means living with an open door."

Although our President enumerated a long proud list of the titles and posts held by our next speaker, Mrs. William Dick Sporborg, noted civic and social leader, and currently an active member of Unesco, the dynamic lady chose to call herself a "layman's expert." Proud of the influence of her rabbinic forebears and of women leaders like Carrie Chapman Catt and Rebecca Kohut, Mrs. Sporborg, flavoring her magnificent address with delightful anecdotes, avowed that she had been so rich in contacts in her life that "she'd be a poor citizen if she didn't return a particle of it." Together with 28 leaders, she recently returned from a good-will tour of 11 South American countries, realizing as a result of this experience the importance of association not only with our own, but with people of other countries. In closing, she offered the suggestion that "the young should sit in council, while the old should wage wars, because the world belongs to the young, while the old are a part of that generation which has failed to keep peace, and should therefore dedicate the world to the young so that they can effect mutual understanding."

Representing the apex of American opportunity, our last speaker, Judge Anna



Presentation of Citations by Sisterhood to "Jewish Women of Achievement"

Left to right—Mrs. Mordecai H. Lewittes, Mrs. Zelda Popkin, Judge Anna Moskowitz Kross, Mrs. William Dick Sporborg, Mrs. Frank Schaeffer, President of Sisterhood.

Moskowitz Kross, a pioneer in Jurisprudence for women, was an immigrant girl who rose to success as a specialist in labor law and was the first female Corporation Counsel. Her aim as a Judge in Home Term Court is to treat offenders of the law rather than to punish them. "Crying is a woman's business," was the keynote of her remarks, in which she explained that if women complain, they achieve results. She urged a greater interest by all Jewish women in community affairs beyond the confines of the synagogue.

In honoring these illustrious exponents of Jewish womanhood, Sisterhood has indeed brought honor to its own accomplishments.

Kiddush

Sisterhood welcomes a sponsor for a Kiddush in May, which provides spiritual encouragement to our Junior Congregations. Celebrate a *simcha* by arranging for one with Mrs. Fanny Buchman, PR 4-3334.

Cheer Fund Contributions

Mr. and Mrs. Harry Blickstein—in honor of their son's marriage; Mrs. Sarah Klinghoffer—in memory of Jack Nurnberg's mother; Mrs. Mollie Meyer—in memory of Anne Goldberg's father; Mr. and Mrs. Louis Bady—in honor of their son's marriage.

United Jewish Appeal

Have you called your prospects? Have you received their contributions? UJA is your immediate concern, NOW—it is a MUST! Send in all moneys and make reports to Chairman Ida Fried, PR 4-2251, who reminds you to hold Monday, May 26th, for an important UJA function.

Sisterhood Conducts Friday Services

The subject of the symposium presented on Friday evening, March 14th, "The Role of the Jewish Woman Today," was admirably presented by panelists Mrs. Harry Berman, who explained the "Relationship of the American Jewish Woman to Israel," Mrs. Phineas Spinrad, who interpreted the "Role of the Jewish Mother Towards Jewish Education," and Mrs. Harry Goldstein, who enumerated the "Opportunities and Responsibilities of the Jewish Woman in the Larger Community." The responsive readings, rendered with true religious fervor by our women, the inspiring comments of Mrs. Frank Schaeffer as Moderator, truly earned the verbal applause of the entire congregation. Dr. Levinthal beamed with pride at the sincerity, the profundity of thought and scope expressed by the speakers, each one an *Aysbes Chayil*. An Oneg Shabbat served as a fitting close to a most uplifting evening.

Israel Bonds

Another Bond party, in celebration of the fourth anniversary of Israel's Independence, will be held on April 30th, at Ebbets Field. Tickets of admission will be given to all purchasers up to April 30th. The program will include leading artists of stage, screen and radio as well as of the musical world. HURRY, HURRY, HURRY.—Buy your Bond now from Ann Weissberg, ST 3-0639 and be a guest at this gala event!

Jewish Day For the Blind

The date,—May 13th; the place—Hotel St. George; the purpose—to help the Blind,—so make it an appointment for Lunch with your friends, and an opportunity to purchase goods created by the blind. Hannah Stark, NE 4-7404, will take your order for merchandise.

"Chai" Club Torah Fund Members

Mrs. Moses Spart has joined the "Chai Club." Our numbers are growing, and the Seminary is glowing at our progress. Will you join the Club?

Women in the News

Mrs. Joseph Horowitz, former president of Sisterhood, was elected Honorary Member of the Governing Board of the Center. Congratulations!

In Praise of Sisterhood Efforts

"I want to thank you for the lovely gift sent to me by the Sisterhood. I shall always treasure the books that I

received through this gift."—Deborah Rothman, winner of Sisterhood Essay Contest.

"This spirit underlying all of Sisterhood's endeavors manifested itself concretely in the magnificent gift which Sisterhood selected for us . . . I shall always cherish it for its beauty and the many pleasant memories it shall constantly evoke."—Mrs. Esta Saltzman, wife of Rabbi Manuel Saltzman.

"Entirely conscious of the great honor you did me, and especially in the light of my own realization of my unworthiness of the 'greatness' with which you vested me, I am deeply appreciative to you and your fine organization."—Mrs. Wm. D. Sporborg.

"It was an interesting day for me since I don't take myself seriously as anything but a literary craftsman."—Mrs. Zelda Popkin.

Calendar of Events

Monday, April 28th—Sisterhood General Meeting. Israel's 4th Birthday. See announcement on page 2. 12:45 P.M. Refreshments before the meeting.

Sunday, May 4th—Sisterhood tenders Breakfast to Post-Bar Mitzvah Group of our Hebrew School.

Monday, May 5th—Metropolitan Branch Women's League All-Day Conference and Installation. Further details to follow. See S. Klinghoffer for reservations.

Monday, May 12th—Sisterhood General Meeting. Mother's Day Tribute program. Special Feature will be guest speaker, Florence B. Schall, radio monologist, author and actress in delightful repertoire. 12:45 P.M. Refreshments served before the meeting.

Tuesday, May 13th—Jewish Blind Day, St. George. Hotel.

Thursday, May 15th—Brooklyn Division Women's League Installation. Interesting program. Our Sisterhood will be hostess at our Center. Tickets at \$1.00 may be obtained from B. Schaeffer or S. Klinghoffer.

Monday, May 19th—Sisterhood Executive Board, 1:00 P.M.

Monday, June 2nd—Sisterhood Installation and Closing Meeting, 8:15 P.M.

Bar Mitzvah

A hearty Mazel Tov is extended to Dr. and Mrs. Harry Fried of 1594 Carroll Street on the Bar Mitzvah of their son,

Leonard Peter, at the Center this Sabbath morning, April 26th.

Young Married Group

During the month of March, the Young Married Group held a Mah Jongg and Card Party which was quite well attended and all who were present enjoyed a pleasant evening.

At this point in the season the Young Married Group is concerned with the nomination and election of officers and Executive Committee members for the coming year. The present officers and committee members hereby take this opportunity to inform the members that nomination for all officers will be posted on the bulletin board in the lobby of the Brooklyn Jewish Center on May 1st. All those wishing to submit independent nominations may do so by a petition to be subscribed by five members of the Young Married Group and to be presented in writing to Raymond Lipshutz, Secretary of the Young Married Group, at the Center desk, no later than Wednesday, May 14th.

United Jewish Appeal Dinner

The Center campaign for the United Jewish Appeal is now in full swing. The members of the Committee are actively engaged in contacting the membership for contributions to the Appeal. The Annual Dinner will be held in our building on Thursday evening, May 1st. The guest speaker will be Edward M. M. Warburg, national chairman of the United Jewish Appeal. Reservations may be made at the Center office.

"Music Under the Stars" June 7

The Brooklyn Jewish Center is once more cooperating with the annual "Music Under the Stars" performance which will be held this year on Saturday, June 7th at Ebbets Field, Brooklyn. The committee in charge of the fourth annual concert is again under the leadership of Mr. Abe Stark, a member of our Governing Board. The Center Committee in charge of the sale of tickets consists of Mr. Saul S. Abelov, chairman and Mr. Maurice Bernhardt, co-chairman. Members are asked to cooperate in this important venture for the benefit of the American Fund for Israel Institutions by purchasing tickets for themselves, their families and friends. Tickets at \$1, \$2.50, \$3.50, \$5, \$10 and \$25 are available at the Center.

THE YOUNGER MEMBERSHIP

My term of office comes to an end, as you already know, with this issue of the REVIEW. It has been an inspiration to me, to be actively identified (as I shall always be) with our institution. I hope that in return for the honor and privileges thus bestowed upon me during these past five years, I have been worthy and efficient in serving the membership of the Young Folks League.

The innovations in programming and the addition of many new activities that have enhanced our organization would not have been possible were it not for the eager and close cooperation and guidance of Rabbinate, the Officers, and the entire Center administration.

I wish to thank my fellow officers, the Executive Committee, and the various chairmen for their splendid cooperation and prodigious efforts.

Inasmuch as I am not an old soldier (optimist that I am!) I do not intend to fade away, but rather to aid your new President and Executive Committee—to whom I extend my heartiest felicitations for a successful administration.

—MILTON REINER, President.

United Jewish Appeal

Thanks to the untiring efforts of Phyllis Newman, Rita Vogel, Harold Kalb, and the U. J. A. Committee, our total to date is \$7,000. Anticipating the net proceeds to be derived from our play, "Claudia," we shall probably reach a grand total of \$10,000. Our members are to be congratulated for responding so magnificently throughout this campaign and for making possible this banner year in our annual drive for the U. J. A.

Israeli Bonds

Those of you who have not as yet purchased bonds may arrange to do so by contacting our Bond Chairman, William Brief, at DI 5-4340. Do it today!

Programs in Retrospect

On April 8, we held our annual Model Seder, with our members seated around tables. The message of Passover was conveyed by Jerry Schneider, who conducted the service. Jerry Jacobs' rendition of the Kiddush and Naftali Frank-

el's guidance in singing the various selections from the Hagadah highlighted the musical portion of the evening.

On April 22 our annual elections were held. The names of the newly elected officers and members of the Executive Committee will be published in the next issue.

Future Programs

Tuesday, April 29—Our Hebrew Culture Committee under the chairmanship of Martin Karlin will present another lecture in the series, "Great Names in Jewish History."

Tuesday, May 6—The premiere performance of "Claudia," a play in 3 acts, will be presented under the direction of Herbert Levine, and played by a cast comprised exclusively of Center members.

Tuesday, May 13—Paul Kotik has arranged a lecture by Rabbi Scherison, on the topic, "Judaism's Attitude Toward Sex."

Tuesday, May 20—Installation of YFL Officers and Executive Committee members will be combined with an appropriate celebration of the fourth anniversary of the founding of the Jewish state.

ISRAEL AFTER FOUR YEARS

(Continued from page 12)

ernment's insistence on a constructive policy of economic development and austerity. The Government has not chosen the easy way of buying the complacency of the population by according preference to imported foodstuffs instead of raw materials and equipment. It has taken the thorny road of austerity and given priority to tractors over butter.

✽

New capital investments in Israel from both local and foreign sources were estimated in 1949 at 70,000,000 pounds, or 25% of the national income. In 1950, the figure increased to 114,000,000 pounds, accounting for 33% of the national income, and for 1951 it amounted to over 150,000,000 pounds, about 37% of the national income. This flow of productive new investment has already produced notable results in agricultural

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development and industrial expansion.

Israel's present economic achievements have been attained before its most important assets have come fully into play. Its economic progress has been secured so far without the benefit of the vast new irrigation schemes which, when completed, will revolutionize the country's agricultural output; without the use of the enormous resources of the Dead Sea or of the mineral wealth of the Negev which may be the cornerstone of the country's industrial future, and even without the full operation of some of the country's major existing plants, such as the Haifa oil refineries. When all these are pressed into service and when new factories and farms mature into productivity, the young State will be able to enjoy the rewards of pioneering for which it is today paying a heavy price in hardship and privation.

THE REFUGEE SETTLERS OF PHILADELPHIA

(Continued from page 16)

an accent.

During the nineties there was much talk of colonization by the Jews especially, in New Jersey, the west and mid-west. The colonies formed in New Jersey became permanent settlements — Woodbine, Carmel and so forth, though many colonists eventually went back to Philadelphia. It was believed that the Jews ought not to remain in cities. Rabbi Krauskopf founded a Farm School at Doylestown, Pennsylvania, but some Jewish youths, who went there, later did not engage in agriculture. About the time of the Spanish-American War, in the spring of 1898, Russian Jews had gone to California under the leadership of Ephraim Deinard, the Hebrew author and bibliographer, whose library formed the foundation of the Hebrew collection in the Library of Congress, and who had issued a catalogue of Judge Sulzberger's library, which was published. Intending to found a colony in Salinas Valley, California, 37 Jews returned to Philadelphia by the end of October. The costs of their transportation had been defrayed by San Francisco Jews.

As my own recollections date back to childhood, something should be said about the Jewish children of those days. They usually were "smart" in school and

stood at the head of the class. After school, they went to some Hebrew *cheder* or Talmud-Torah, or took private lessons in Hebrew. They all learned to indulge in American games. They had no toys, since many of their parents were so serious-minded that they did not think children should have them. The children played on the streets, for there were no playgrounds then. A bad boy was one who played ball all the time. There were no games of killing or violence, no games with imaginary gangsters, cowboys, robbers, Indians, soldiers. I never saw a pistol in the hands of a boy or any sort of uniform on one. On the Fourth of July he might have had a small penny pistol that shot off harmless, noiseless caps. Children did read dime novels and juvenile books and went to the libraries for the stories of Henty, or Oliver Optic, or Alger. If they were well-off, their parents bought them a sled or skates or a bicycle, and then they were in heaven.

Of course the Jewish missionary was about, but he had few converts. A scandal was caused when efforts were made to convert Jewish children. A non-Jewish crippled man, wheeled in a chair, was driven about with tracts and bibles, and well provided with candy for the

children to tempt them to remain and listen to him or receive a tract. Some Jewish women scolded him, and the matter came up for heated discussion by the Jews. Dr. Benjamin L. Gordon, who has since written on Zionism and the history of medicine, then a young physician, was arrested but discharged.

After glancing back for more than half a century and taking a look around Philadelphia Jewry today, we see that many of the immigrants of those days have passed on, leaving in a number of instances, prosperous businesses to their children. In most cases however these very children and their grandchildren rose from poverty, forged ahead, and became leaders in the community. Immigrants who arrived less than a generation ago have become wealthy.

The distinction between Russian and German Jew has been largely wiped out. Russian Jews have joined the Reform congregations and married with German Jewesses, and all mingle socially. They are all now American Jews, and the place of their origin or the origin of their parents is of no moment. But one cannot help noting here, as in other cities, what the despised poverty-stricken Russian Jews have accomplished.

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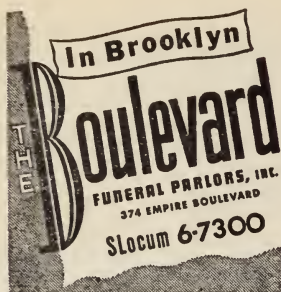
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The Brooklyn Jewish Center Review

May, 1952

THE JEWISH COMMUNITIES OF LATIN AMERICA

By LEON FOREM

A Survey of the 650,000 Jews Who Live in 22 Countries
Among 150 Million People

THE PEOPLE'S POET

By A. A. Roback

The "Review" Adds Its Tribute to the Beloved Poet,
Abraham Reisen, On His 75th Birthday

FIRST ROW BALCONY

By ABRAHAM REISEN

Translated by Henry Goodman

NEW BOOKS

Reviewed by Israel H. Levinthal

NEWS OF THE MONTH

CENTER BULLETIN BOARD

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Wednesday Evening, May 28th
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Program

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Sisterhood

CLOSING MEETING

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EXTENDS A CORDIAL INVITATION
TO ATTEND

THE FINAL MEETING AND
INSTALLATION OF OFFICERS

Monday, June 2, 1952, 8:15 P.M.

Installing Officer

HON. WILLIAM I. SIEGEL,

*Asst. Dist. Atty. and Member of
the Center Governing Board.*

Salutations

DR. ISRAEL H. LEVINTHAL

Annual Report

MRS. FRANK SCHAEFFER,

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXIII

MAY 1952 — SIVAN 5712

No. 36

The "Released Time" Problem

THE Supreme Court's recent decision has again focused attention on the problem of released time in the public schools. Under this plan, once a week, a child may be released from public school an hour earlier than usual for religious instruction. The request for release must come from a parent. Instruction is given not on public school premises but in neighboring churches or synagogues. Children who do not request religious instruction remain in school.

The Court ruled by a vote of 6 to 3 that released time did not violate the constitutional separation of church and state since instruction was not on public school premises. Released time is merely an accommodation, stated the Court. The dissenting judges, however, saw in released time a form of coercion.

The Jewish community originally opposed the released time plan largely because of the element of coercion involved. The coercion may be subtle but it is coercion nonetheless. The public school in effect is saying to the child, "We want you to enroll in a religious school." Seeing their friends enroll, children may feel that they too must join with the others for religious instruction. Children of minority groups, in particular, may feel embarrassed if they alone remain in school. Frequently those who do not elect religious instruction find that they are but marking time in school since the school authorities hesitate to schedule an important activity when so many of the pupils are not present.

It is for this reason that the New York

Board of Rabbis originally proposed a plan called "dismissed time." Under this plan, once a week, schools would close earlier than usual. Children could thus elect to spend the time for religious instruction or in whatever other manner they desired. Church groups refused to accept "dismissed time" because it lacked the very feature they desired—the public school as an enforcement officer for the churches. Released time is thus revealed not as an accommodation but as a form of coercion.

Released time is objectionable also because of its divisive effect. Pupils are divided along religious lines. Children in public schools are thus encouraged to think of each other not as Americans but as Protestants, as Catholics and as Jews.

Released time, it is felt, is also an opening wedge for increased sectarian influence in education. It is an aid to those who seek to break down the traditional separation between church and public school.

We have many serious misgivings concerning the wisdom of released time. Despite these objections we must recognize that the plan, having been declared constitutional, is here to stay. The Jewish community has no alternative but to cooperate by assuring religious instruction under proper auspices for those Jewish children who ask to be released from public school. But above all, we must be vigilant to prevent those evils which may arise if released time is improperly administered.

—MORDECAI H. LEWITTES.

RACIAL BIAS AND THE ELECTIONS

ALTHOUGH more than six months will intervene before the next presidential election is held, strong signs have already appeared to make it certain that unless counter measures are speedily and vigorously taken, anti-Semitic influences will be loosed upon the electorate. As just one example, we refer to the term "kike" instead of "Ike," used by General Eisenhower's opponents. These and similar obscenities have been distributed in large volume all over the country.

This is a familiar experience for American Jews. From 1936 on, the America-Firsters, the McWilliams', Pelleys and other constituents of the lunatic fringe attacked Roosevelt in every election campaign with the poisonous charge that he,

the British and the Jews, alone among all the people in the country, were in favor of war with Germany. Just as now "Ike" becomes "kike," so then Roosevelt became Rosenfeld.

American Jewry must be alert to combat these attacks upon it which at the same time constitute an attack upon our country. The Anti-Defamation League and the American Jewish Committee, combined in the Joint Defense Appeal, furnish expert means for the effectuation of this objective. Their mutual resources should be augmented by generous contributions to their current campaign for funds. This will be a profitable investment in security.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A Distinguished Jewish "Book of the Month" Club

ALL of us, I take it, are seriously concerned about the future of Jewish life in America. The very fact that we are affiliated with an institution dedicated to the promotion and the development of our spiritual heritage in our community and throughout the land is proof that we are interested in seeing Jewish life grow and thrive. We are convinced that though the State of Israel has been established—and some American Jews may go and make their home there—the vast majority of our people, and their children and children's children, will continue to make America their home and will find their happiness here. This is all the more reason why we should give thought to the problem of how Jewish life and Jewish ideals can best be preserved for us and for the coming generations.

Much has lately been written on this subject by serious thinkers of all shades of religious thought. Underlying all these analyses you will find one basic fact upon which all seem to agree, that unless we develop a cultured Jewish community—a community of Jews who will have some knowledge and understanding of Jewish values—there is little hope for a meaningful Jewish life in this country. Our first duty is to concentrate every effort to give our people—young and old—a knowledge of our rich cultural and spiritual heritage. They must become informed about all matters pertaining to our faith, our ideals, our struggles and our hopes. I am not thinking now of formal, or class-room education; I am thinking of something more fundamental: the Jew must learn to read Jewish books; he must be made interested in books on Jewish themes. That is what kept us a cultured people in the past—we were an *Am Ha-sefer*, a people of the book.

Today we are no longer the people of the Jewish book. You can visit home after home and rarely find there a book of Jewish interest. Even in so-called cul-

tured homes, where you do find books of all sorts, you will seldom find a book that deals with Jewish life of the past or present.

It is to remedy that fault that I would like to see a concerted effort on the part of our readers to restore the Jewish book to the Jewish home and to encourage Jews to read such books.

There is an organization in our country—a large and venerable one—that is dedicated to just such a purpose, the Jewish Publication Society of America. This is a non-profit society, whose one aim is to publish great and interesting books on Jewish themes and to distribute them to its members. A whole library of books has already been published by this society in the sixty odd years of its existence. Some of the classics and gems of our literature are to be found on its list: the new revised English translation of the Bible, Graetz's History of the Jews, the works of Israel Zangwill, an English translation of Important Essays of Achad Ha-Am, the Studies of Professor Solomon Schechter, Chaim Weizmann's Trial and Error. These are but a few of the great works that have been issued by the society. The books are of all types—fiction, philosophy, history, current problems, stories for children.

One would imagine that hundreds of thousands of Jews would avail themselves of the opportunity to become the recipients of such treasures. The sad truth is that though the society's membership has increased considerably in the last decade its membership is far from what it should be.

The working plan of the society is a simple and unique one. It publishes ten books every year. A member paying five dollars may choose any two of these volumes; \$11.75 pays for five selections, and \$22.50 for all ten volumes. A member also has the right to select any of the previously published books in place of those published in the current year, and

the added privilege of purchasing any of the books published in the past at a much reduced price.

The society's headquarters are in Philadelphia, but it has recently opened a branch office at 140 West 58th Street, New York. All you need do to become a member is to send a check for the type of membership desired, and you will receive the full list of books from which you may choose, and further literature describing the volumes published in the past. Or you may send your membership application to me and I will be happy to forward it.

Here is an excellent opportunity to begin building a Jewish Book Shelf in your home. It is also a priceless opportunity to become familiar with the best in our modern Jewish literature, and thus help to make our people again a "People of the Book."

Israel H. Peruthal

The Reparations Situation

GERMAN diplomats are already being quoted as stating publicly that they expect that Israel's reparations claim—for whatever figure it is settled—will be paid out "within a generation," which they consider to be 35 years. Chancellor Konrad Adenauer wishes sincerely to come to some reasonable understanding with the Jews about the Israeli and other Jewish claims, but he is in a minority on this issue even in his own party. The only German group that is solid for an immediate and just settlement of the Israel and other Jewish claims is the Socialist Party, which is quite a power in Germany today. The credit for this outspoken stand of the German Socialist Party must go to Adolph Held, president of the American Jewish Labor Committee and member of the Presidium of the Conference of Jewish Material Claims Against Germany. —BORIS SMOLAR.

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THE PEOPLE'S POET

WITH almost every prominent figure who reaches the Biblical span, there is the stereotyped reaction amounting to "It's hard to believe that X has turned seventy." In the case of Abraham Reisen, the most beloved poet modern Jewry has produced, who has turned 75, the stereotype no longer applies; for we have almost become inured to the feeling that Reisen does not age. Only a number has changed positions. Reisen himself, like Tennyson's brook, goes on and on.

There are some writers, artists, and public men who represent youth all the time. They appeal to the young phase of each of us. They remind us of our dreams and castles-in-the-air, they become landmarks in our life, mental pillars for our support as the years keep receding more and more into the evanescent past.

Reisen has been, so to speak, a wandering staff until he reached the half-century mark, but to many of us who grew up on his haunting verse and moving prose, he has symbolized a literary stake to which our memories might cling. Is it possible that the enthusiastic and gushing Reisen, the "life of the party," is nearing the four-score mark? True indeed; for all that is needed to verify the fact is to consult his very brother's monumental *Lexikon fun der Yiddisher Literatur*. Yet though he ride into the ninth decade, Reisen does not rhyme with senescence, and geriatrics was never intended for him.

Abraham Reisen was born in the small town of Koidenov, White Russia, into a mercantile family. His father had received a good education, and was familiar with the German and Russian, not to mention, the Hebrew classics, which meant that the young Abraham had had a literary environment and a paternal companion before he even reached his teens. Eager for knowledge, and ambitious, the lad soon began to write verse both in Yiddish and in Hebrew, reading meanwhile everything which came into his hand; but later, selecting more fastidi-

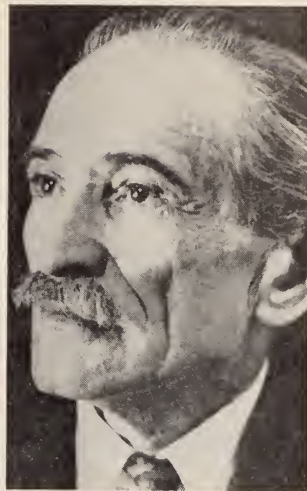
By A. A. ROBACK

The "Review" Adds Its Tribute to The Beloved Poet, Abraham Reisen, On His 75th Birthday

ously his mental pabulum, he came under the influence of the great Russian writers. His first story, "*A kappore der Noz*," printed as a separate booklet, appeared when he was scarcely sixteen years old. It was more a piece of gossip, a boyish prank, than literature in the real sense of the word, but it proved that the boy had a knack for narrative. The year before (1891), no less an editor than Peretz himself had published one of the youth's many poems in his periodical *Di Yiddishe Bibliotek* (*The Yiddish Library*).

Having made contact with the colossus of Yiddish literature, Peretz, and his alter ego, Dinezon, young Reisen's literary career was assured, but his financial status was anything but satisfactory. He taught and translated, and published here and there, until at the age of nineteen he was called to the colors in Kovno (Kaunas) where a year later he wrote an elegy on the celebrated Rabbi Isaac Elkhonen Spektor. Returning to civilian life, he became immersed in literary activities, contributing to the *Jud*, but having few mediums for his work, he launched, at the age of twenty-four, *Dos Tsvantsikste Yorbundert* (*The Twentieth Century*), the first of his many journals which became the incubators, as it were, of young talent.

At this time he shared in the general revolutionary spirit of the day. Some of



Abraham Reisen

the songs which he indited for special secret gatherings and illegal publications became so widely known and were so universally declaimed and sung that they are often thought to be folk songs. His *Huliet, buliet, beyze vintu* (Howl ye, howl ye, raging tempests!) which, of course, referred to the reactionary gales of Czarist despotism, was a favorite at all radical meetings, as was his *Church Bells*, a song which until recently I had supposed originated in the anarchistic circles of Edelstadt and Bovshover. I shall attempt here to translate this stirring appeal, which was set to equally defiant music, as best I can. I can still remember how impressed I was on hearing groups of young men and women sing this in various cities and at summer resorts.

Why keep on your cloister tolling?
Cease! We've had enough of howling,
Cowing, through your fearful clanging,
Our poor weary world.

A brand new bell have I created
To awake the slaves you baited;
Not in steeples but aloft,
I'll suspend it high.

*Not to frighten but to waken,
So the world throughout may bearken
To the valiant cheery peeling.
Rise and live your life!**

In 1900, as a young man of twenty-four Reisen's name was already well known in all Yiddish circles. He had embarked on the career of a Yiddish writer, which, in those days at least, pointed to the gate of poverty. In addition, however, Reisen was bent on launching not one but many periodicals; no sooner did one cease publication than another was started. No other Yiddish writer edited so many journals, and especially in so many countries. (If we were to indulge in a pun, we would point out that Reisen means "travel.")

In 1904, we find this restless bohemian in Vienna. He then moves to Cracow, where he founds *Dos Yiddishe Wort* (*The Yiddish Word*), which becomes a mighty champion of Yiddish. The flare of the Russian revolution in 1905 brings him to Warsaw. Two years later he leaves for Berlin, which he finds too formal, and revisits Cracow, where his collected works were being published, and where he begins editing a new journal, *Kunst un Lebn*. After the memorable Yiddish Language Conference in 1908, at which he, together with Birnbaum, Peretz, Zhitlowsky, Asch, and Nomborg, raises the banner of Yiddish, he makes his first trip to the United States, but returns to Warsaw the next year and plunges into new editorial duties or self-imposed tasks. At this time, aside from preparing his new volumes for publication, he brings out an important serial, *Europeyishe Literatur* (*European Literature*), which introduces the best modern literature to Yiddish readers, often long before the authors are known to English readers.

In 1910, he sets out again for America, making detours in Paris, Switzerland, and England, where he receives a warm welcome among the Jewish intelligentsia. His penchant for editing and publishing journals has not left him here. It was *Dos Naye Land* (*The New Land*), which first appeared in 1911, that brought me

into Reisen's company for the first time. It was characteristic of the man that he featured my article on Yiddish as the leading essay although I was then, to him at any rate, an obscure student, and he had been able to collect considerable talent for his journals. When his new ventures went the way of the old, he returned to the Old World trying his luck again in Paris with a *Nayer Journal* (*The New Journal*). He then turned to new radii, Belgium, Denmark and finally back to Warsaw, where the outbreak of the War prompted him to look to America again—this time for good, except that in 1928, he made a triumphal tour of U.S.S.R. There, at nearly every urban railroad station, he was greeted by throngs of men and women who had sung so many of his stirring hymns of liberty and read so many of his sketches and stories. Probably no Yiddish writer had ever received such acclaim or been recognized so universally in that country.

Later, Reisen participated in scores of journals. He has been associated with the *Jewish Daily Forward* for many years, although both *The Day* and the *Freiheit* enjoyed his collaboration over a certain period. In spite of his status, he has never thought it beneath him to contribute to journals read by only a few.

Abraham Reisen has become a favorite in Yiddish literature not only because of his writings, but also because of his irresistibly charming and benign personality, his bohemianism, and altrocronicity. When, together with Asch and Nomborg, he roomed in a Warsaw attic close enough to the Nestor of Yiddish writers, Peretz, it devolved upon him to provide the victuals. He has always been known for his generosity, and his writings reflect this trait. His magnanimity is only one characteristic in which he resembles the master, Peretz, but with the latter there seems to have been a Polish *noblesse oblige* principle behind his many humanitarian acts. Peretz could be sharp and stinging, even cruel to a beginner whom, for some reason, he disliked. Reisen, in this respect, reminds one of Dinezon, whose tenderness was boundless, and whose Hershele and Yossele and Rokhele in *Even Neggef* would evoke tears, often unrestrained weeping, in the readers.

Like Peretz, Reisen has been regarded

as the patron of all young talent, but he takes a more maternal attitude toward them. He not only guides and advises them but leads them out and spoils them with his occasionally exaggerated praise. His colleagues have often poked fun at him for this extravagance, but they forget that what Reisen sees is not so much actual reality but *potentialities*. They ask: How does this story or poem compare with those of authors fully recognized? Reisen assesses the value of the future matured artist from the auspicious beginnings of the fledgling. If one is to err, it certainly is better to do it on the positive side than on the negative. What good do those critics bring about in constantly discouraging the younger writers?

Reisen has always been eager to take up the cudgel for youth, because, to my mind, he has never outgrown his adolescence. At seventy-five you can still see him react with the enthusiasm and ebullience of a minor. This explains to a large extent the character of his writings and the fact that with all his experiences and peregrinations, the French dictum "*Plus ça change, plus c'est le même*," is true of him. He has remained young because he has not lost any of his illusions. He is still as sanguine as ever. He still cherishes his anticipations and expectations. He still—an incorrigible optimist—sees what he wishes to see and he will not be discouraged because he considers his disappointments as so many episodes.

Another symptomatic tendency in this connection is the affixing of the word "new" to titles of periodicals which he edited—*Der Nayer Journal*, *Dos Naye Land*, *Nay Yiddish*. To an adolescent, there are always new experiments to be made; and the new always impresses him. The last word is what counts.

It is difficult to picture Reisen sitting alone in sober reflection. He somehow appears always as a boon companion, convivial but not gay. Colleagues who know him wonder how he has been able to fill a score or more of volumes, but at least one of the contributing factors is his simplicity, as well as his spontaneity. He has never soared to the sublime heights of Peretz, nor has he plumbed the depths of despair or neuroticism. There is no interweaving of plots, no marked fantasy; for he deals with the present or immediate past. The historical subjects might require research, but Reisen, al-

* To avoid the free renderings of Reisen's verse which I have seen reproduced generally, all the illustrations cited in this essay are in my own translation.

though he has a large fund of information, lacks the academic standard for accuracy, hence the rest would have to be filled in—and that could be done only as a result of a great expenditure of energy, which his constitution would not permit. He is a prodigious observer who concatenates the human relations that subsist in a given situation, but in imagination, he ranks behind Asch or Pinski.

As I point out in my "Story of Yiddish Literature," Reisen is aware of an esthetic shortcoming in his make-up, which may explain the lack of force or dramatic range, when he confesses:

And my life may be compared
To a lamp with little oil;
Though the light does not die out,
To really burn, it lacks the fuel.

Reisen understands himself and his weaknesses. He has never been able to eradicate his timorousness. He will go just so far, lest it will be necessary for him to make a bold stand. He cannot be aggressive. For the same reason, he is very sensitive, despite the position he has attained. Like most of his type, he is ready to allude to his deficiencies and peccadillos (guilt complex?), and unlike other lyric poets, he does not proclaim his emotions, moods, and other mental states. He merely adverts to them casually, as if he were excusing himself for not having carried out his mission.

It seems to me the birds are singing—
That the winter has gone by.
Shall my song with theirs be ringing?
Something draws me, yet I shy.

Reisen's attitude throughout is apologetic. He apologizes for himself and others too. Destiny is to blame; or the environment, or the world-order. He does not complain, but muses, merely thinks aloud.

In his prose, whether short stories or memoirs, his sentences are indicative of his personality. The frequent use of adverbial adjuncts like *shoin* and *takeh*, or the conjunction *chotch* connotes to my thinking, an *anticipatory* state of mind. It is as if he were always in a social atmosphere waiting for someone or something to happen, and yet that event or statement which he is about to make must be qualified, lest an injustice is done to another individual. As we read Reisen, we

feel more and more that his universal sympathies are so much alive that he is chary of placing one above another of his favorable characters or of causing us to look with disfavor at some of the unlovely ones.

His strategic sentences containing several relative clauses are the result of these mental reservations and considerations (really considerateness) on his part. He seems to play the part of an affable host or well-disposed toastmaster, even in his short stories, and certainly in his memoirs. His *chotch* is a hedge, and his depictions are not calculated to create an attitude of criticism or ridicule but to present the meaning of the trite saying "Such is life" in another and yet another aspect.

He is less indirect in his poetry than in his short stories. There is more of a transformation of object into mood and temper there, and a greater elaboration of feeling. Reflection is rife; the imagery is quaint and individual.

A Yiddish critic has observed that Reisen deals only with the drab, that there is no color in his writings, that all he sees before him may be said to consist of a series of greys. It seems to me that Reisen does not avoid the hues, but they are always faint and subdued—pale blue, buff, and greenish tints. But Reisen occasionally adds a touch of red, as he tells us in the following charming fancy:

What is a poet? You ask, my love,
Then listen, child: The world is drab;
And so he colors it, my dove;
A dash of green; of blue a dab.

Red is precious, just the same.
Should there arise an urgent need,
Then his heart is set aflame
And the world is painted red.

Yet it is not the fiery red which Reisen speaks of that colors his verse. His blood may be somewhat thin. There is not sufficient hate in his temperament. In one of his most rebellious poems, *Di Vant* (The Wall), he reveals some indignation, but even there, unlike the withering verse of Winchevsky or Edelstadt, we find no trace of the oppressive foe, and there is only a symbolic representation of the wall to be broken which

Keeps from us the sun so bright
And turns the day into sombre night.

Reisen has been rocked by critics in a

realistic cradle; and that accounts for the indifference in certain officially literary quarters. As a matter of fact, however, Reisen is a realist only in his subject-matter, which he takes from life, but he often gives it a romantic or even a symbolic setting. He spots the contrast, and where it is not apparent he often creates one. A number of years ago, several of us were sitting with Reisen in a New York cafe, when the waiter jerked a tray, spilling a few drops of cream on my clothes. Reisen's reaction was characteristic. With a genial chuckle, he said, "All the cream in the tiny jug is hardly enough to lighten the coffee, and yet a few drops spilt are enough to damage the suit." What is this but a sense of humor that stark realism could not harbor? Even the "wee mound of refuse" which "would guard every door" to Reisen has its romantic side, and quite possibly it fills him with nostalgia.

That Reisen has not produced a novel—in this he again resembles Peretz—may well be understood. He lacks the long-nervedness, the endurance, that is required for such large-scale writing. Nor has he been able to concentrate on a full-size play, although his one-act plays have had a vogue in amateur circles. The dramatic presupposes not only a change of mood, with which all poets are blessed, but the development of a plot and a heightening or intensifying of everyday emotions. Reisen's milieu is always more or less congenial. His characters will complain, indulge in mild recriminations, show resentment, but they could hardly resort to violence, screech, or even pound the table. Reisen's talent along narrative lines is pronounced, but each episode is something *per se*. It must be realized that a suite or series of suites will not make a symphony; and that Chopin's compositions in the shorter forms are often rated above his larger works.

What has endeared Reisen to his throngs of readers is the folk spirit in his writings, the miniatures which make a special appeal to children, like *Hemerl, bemerl, klap*. His short stories, too, may be appreciated by children on the first level of interpretation. Adults, however, will see more in the psychological treatment of the characters. There is an incipient lilt in his verse which lends itself to translation into music; and I believe

(Continued on page 23)

EVERY business at which Zalmon tried his hand in the few years since he arrived in New York, he ran into the ground.

"Can't make a go of it, do what I will," that's what Zalmon, himself, said with a smile.

Bystanders would smile back at him. To tell the truth, what did such people care what Zalmon felt after all his failures? Naturally, not all people are as heartless as these, and among the others were such as gave Zalmon advice. One told him to learn the language and become an insurance agent because he made a good impression and if he tried to "insure" anyone, he would certainly not be turned away. Another gave better advice—there were too many insurance agents, but a "paper stand" would be just right. Not too much money was needed for that, and people were reading a great deal today. To a third, it occurred that it would be good for Zalmon to move to a small country town. A fourth told him to remain in New York despite everything, but if he really wanted to seek his fortune, it would be best for him to go on to San Francisco; there, it was said, money was as cheap as dirt; you never even saw a penny, but only nickels and nickels . . .

But despite all this advice Zalmon was without a "business" for almost a year, and though he still retained his pride, it was obvious that he was completely crushed. He had reached the stage when a fellow-countryman of his, better-off than Zalmon, offered him a few dollars as a loan.

However, Zalmon was not the sort of person to borrow money lightly. To begin with, borrowing was ugly. That is to say, the lender might be a decent person, but the borrower was lost. "A man," Zalmon would tell those close to him, "must make his own way. He should not turn to others for help."

Zalmon might indeed have gone hungry without anyone knowing it, but his wife, Ethel, was a different kind of person. She meant to have a living, as God had decreed, and she had grievances against the world.

"What's the meaning of it," she demanded once, when she descended on some relatives and *landsleit*. "Why should my Zalmon be allowed to sink? When he had money he would always

FIRST ROW BALCONY

By ABRAHAM REISEN

Translated by Henry Goodman

give generously." But never mind; she hoped that he would be on his feet again and that he would again help others.

In the meantime she wanted them to help him, though in such a manner that he would not know. He might, God forbid, do himself some mischief—and she burst into tears. He was really mad on this point. If others were caught in such a tight spot friends and relatives helped to open some kind of store. But that was the misfortune in his case—he simply would not turn to anyone.

For that reason he must be helped, but only in the most delicate way and secretly.

Ethel was a clever woman and devised a plan which was that a theater benefit be arranged for Zalmon, and the profit given to her. She would say that she had received it from her parents.

Two young men volunteered to carry out the project.

A week later, Zalmon was seated in the home of one of his countrymen. It was a Sunday afternoon. Zalmon was feeling elated—that morning he had collected an old debt—five dollars—of which he had left three for his household. The remaining two, in his possession, were to be paid, next morning, to the grocer. Meanwhile, however, he felt the money in his pocket, and this gave him a sense of security and strength. When his friend's wife said that she needed two singles for a two-dollar bill, he was the first to answer that he could make the exchange.

"Zalmon is still the richest among us," the woman said and smiled.

"Who else?" the husband conceded readily, and knowing of the benefit performance that was to be given for Zalmon, he added:

"Zalmon will be the first to become wealthy!"

Zalmon felt even more exhilarated because of this remark and was about to answer, but at this moment the door opened and the two young men who were to arrange the benefit came in.

There was a marriageable girl in the house who was on the lookout for a young man. The two boys were cordially received. The man of the house invited

them to be seated; his wife asked them to help themselves to oranges in a bowl.

The young men, however, appeared to be very busy about something and they looked at Zalmon as if he were a source of disturbance. They rapidly exchanged some secrets between them and one spoke up:

"We have no time now. We have come on business."

At the word "business," Zalmon was the first to speak out:

"If it is business, I certainly want to hear about it."

The young men exchanged looks and smiled lightly, but swiftly turned serious as one began:

"This is not the kind of business for you Reb Zalmon—a theater benefit is being given on behalf of a poor fellow-countryman of ours. We are selling tickets."

"Tickets . . . that's very fine," Zalmon encouraged them. "Helping a countryman is always worthy and just. . . . Sure, sure. . . . Who is the man . . . do I know him, too?"

"That's a secret," one of the young men said.

"Well, if it's secret, I will certainly not force you to tell me; I'm not one of those who is curious to know."

"One really should not be curious . . ." Zalmon's friend spoke. "That means, then, you want me to take tickets . . ."

"Certainly!" The two spoke together and one drew out a batch of tickets and suggested various kinds: box, orchestra, first balcony.

Zalmon's friend deliberated which to take: orchestra or balcony; the man's wife suggested balcony seats.

"Why balcony?" Zalmon broke in. "Balcony is too far away. I will take orchestra tickets."

The two young men looked at each other, then one decided it might be better if Zalmon bought a ticket.

"Orchestra tickets, Reb Zalmon?"

"Yes, orchestra—a dollar each . . . a

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*A Survey of 600,000 Jews Who Live
in 22 Countries Among 150 Million People*

THE JEWISH COMMUNITIES OF LATIN AMERICA

By LEON FOREM

JEWISH settlers came to Latin America before they set foot on our own shores in North America. At the beginning of the sixteenth century, when the Spanish *conquistadores* came to the new world to loot and rule, many Jews arrived with them. But they were the *marranos*, who worshipped their God in secrecy. Had that been known, or even suspected, by their Catholic compatriots, we may be sure that they could not have made that trip with them.

These first Jewish settlers were an odd group. Some came as sailors and soldiers, seeking wealth and adventure like their Christian friends. Others hoped to escape the strict vigilance of the church in their homeland. Still others went as merchants, military advisers, diplomatic representatives and, strangest of all, as missionaries.

Descendants of the *marranos* are still to be found in some remote parts of Latin America, and some are high government officials. It is said that one of Mexico's finest Presidents, Francisco I. Madero, had *marrano* ancestors, as had two of Cuba's former Presidents. Many writers and scholars of Latin America openly boast of their Jewish heritage. Diego Rivera, the great artist, once told me that he had Jewish blood in his veins.

There are also Indian Jews south of the Rio Grande. The leader of one such group in Mexico City is my good friend, Benjamin Laureano Ramirez, a lawyer. Mr. Ramirez explained that some Indian tribes, disgusted with the deceit, cruelty and bloodshed of their conquerors, refused to accept their faith and welcomed another religion. Mr. Ramirez' group, consisting of some forty-odd persons, can be seen every Saturday at their services in the old village of Vallejo, outside Mexico City. Nobody can take them for Jews, but they seem to cling to the faith of the old Testament. How it was revealed to them, no one knows.

It is estimated that the number of Jews now living in Latin America, from the Rio Grande to the Rio Plato, is about six hundred thousand, with Argentina ranking first with about four hundred thousand. These Jews are divided into two major groups: *Sephardim* and *Askenazim*. The first come from the Balkan countries—Turkey, Greece and Bulgaria; the latter from Eastern Europe. There are three smaller groups: one from the

Arabian countries, notably Syria and Lebanon; one from the United States, and the third from Central Europe.

Jews in Latin America have little part in the overall political picture. If you happen to encounter a Jew in the United Nations, he is a rare specimen.

Economically, the Jewish settlers have done well. Starting, in most cases, with nothing, they have, in a comparatively short time, gone far in achieving security and wealth. The Sephardic Jews were the more fortunate. Not that they accumulated greater fortunes than the *Askenazim*, but their progress was the easier. First, they were more adapted to the climate, which is similar to that of the Middle Eastern lands. Then, the language. Who among the Eastern or Central European Jews ever thought of learning Spanish? Wasn't this the language of a people who instigated the Inquisition? But the Middle Eastern Jews, almost without exception, spoke Spanish, which they learned in their own countries. In temperament too they were more akin to the Latin Americans. They, too, were highly emotional. They liked

black coffee and spicy food. And they treated their women folk much in the same way that the Latin *hombre* did.

So at the beginning the Sephardim got the better of the bargain. They may be credited with developing textile and jewelry industries, and with distinguishing themselves in some export and import lines. The Jew from Eastern Europe caught up a little later. He was a lively fellow, this Jew from Europe, and not easily discouraged. Having come from countries where he was usually classified as a second or third grade citizen, he took his new hardships with a smile. Known for his ability and vision, he soon proved to himself and to others that his skill was not exaggerated. Becoming pioneers in the fullest sense of the word, the new-comers built industry after industry. They put shoes on the feet of the barefoot Indian masses. They taught them to use socks and stockings. They introduced the women to hand bags, until then the almost exclusive property of the rich. They opened clothing stores and



Indian Jews of Mexico. Their leader, Benjamin Laureano Ramirez, is the man in skull-cap, middle row.

tailor shops to which the people flocked to buy the things never before enjoyed at such reasonable prices, and which they could obtain also on instalments.

There is anti-Semitism in Latin America, and it is propagated by the manufactured charges that the "Rusos" or "Polacos" or *Judios* have exploited the poor people

If the native Indian or *mestizo*, or other people, were exploited, the Spanish were the first to do it. Next were the Portuguese, then the Dutch, the French, the English and the Americans.

The most colorful—as well as the more



Leon Dultzin, for many years President of the Zionist Organization of Mexico.

numerous—of the Jewish settlers in Latin America are those who came from Eastern Europe—Russia, Poland, Galicia, etc. To say that those able people started on their new careers with absolutely nothing—no money, language, friends or relatives—is to state the literal truth. On the second day of their arrival in Brazil, Colombia or Bolivia they could already be seen in harness—also in the literal sense of the word. Somehow they got together the first few pennies and became street vendors or *aboneros*. Their "goods" were in a box strapped around their necks. It contained, usually, shoe-laces, razor blades, sewing needles, gilded crosses, and so on.

Without a language, and without

knowing the city, town or village where they lived, they roamed the streets and alleys of the Indian sections. Gradually they succeeded in winning the confidence of the bare-footed Pancho or Rafaela—to the extent that any one could. Their helplessness and humility apparently played a part in that. Besides, they offered the things that were badly needed at little cost, and one sometimes could pay later, too. Now, wasn't it nice of this poor devil, the stranger, the *Ruso* or *Polaco*, to trust them? Their hearts softened with pity and gratitude.

The women were more sympathetic than the men. This is the way it is in Latin America: women are always more sympathetic than men. Men are selfish and domineering, upper class and lower class alike. They prefer to be on the receiving end, and when things are difficult they are not always *caballeros*.

Some of those first Jewish immigrants learned this only too well. They sometimes paid with their lives when they were imprudent enough to knock on the door of a Mexican, Peruvian or Paraguayan more than the fellow could tolerate. Pancho or Nacho or Manuel resented his coming. The money owed could be used for a better purpose—a drink of pulque, or to woo his Juana with a pair of sandals. And if he didn't have the money, he simply didn't have it. So what was the use of the stranger annoying him time and again?

In cases like these the *Polaco* might be done away with with a knife, an axe, or a rifle that happened to be around—a souvenir of the frequent *revolutinos* in those lands. There are many such peddler graves spread over the continent, young graves, for they were all very young people, those first pioneers in Latin America.

I will give one example of the ordeal the now wealthy and well-established Jews went through before reaching their present positions. This happened in Guadalajara, in the central part of Mexico, and the story was related to me by the Jews of that city some years ago.

One day the news spread among the few Jewish families of Guadalajara that a new-comer had arrived. A young Jew of short stature was seen by several Jewish merchants. He made no attempt to talk to anybody, and when some of the *landsleit* asked him what he was doing

among them, he answered in a manner that discouraged further questioning. The Jews understood, however, that he had come to feel the ground and smell the atmosphere for opportunities. Shortly after, he disappeared. A policeman entered the store of a Jewish merchant and informed him that a *paisano* of his had fainted away in the street and was taken to the city hospital.

The whole Jewish community was aroused. The merchant and his partner immediately went to the hospital where they were told that the patient was still alive, but there was no one to take care of him because the doctor in charge was off duty.

A private doctor was sought. When they came back with him, the Jews were told that their *paisano* was dead. They asked to see the body, but were informed that this could not be done; the man died under peculiar circumstances and according to the law an autopsy was necessary.

It was now a question of giving the victim a Jewish burial, so no effort was spared to obtain the body. A delegation arrived at the hospital armed with the proper papers and they were led by a hospital orderly to the morgue. Pointing to a row of bodies, he said to them: "I don't know which one of these is your *paisano*. Take any one you like."

It took the committee a long time to decide which body was that of the young man who only a few days ago had been wandering over the streets of the city, full of ambition and plans. There would be no more wandering for him. He lay calm, seemingly relaxed, but greatly changed.

It was the strangest funeral the young community of Guadalajara had experienced. Every Jewish soul, young and old, attended. When Reb Chazkel, making the *El molai rachmim*, came to the benediction of the dead man's soul, he knew not the name of the deceased. He paused and looked at the others—nobody knew: no identity had been provided by the hospital authorities. Apparently, his belongings were taken away, never to be returned. To this day that nameless grave may still be seen in the cemetery.

Those Jews who came to Latin America first (from the Middle East), were the first to be successful. But the

others followed quite closely. Even the German-speaking Jews from Central Europe (Germany, Austria, Czechoslovakia, Hungary), generally the intellectual type, became aware of the opportunities in business and stepped into line. Last come the Jews from the United States who, in truth, live in these countries more as Americans than as Jews. You find them in Mexico, in Cuba and in Venezuela. Some of them—though very few—became extremely Jewish-conscious and took part in all Jewish affairs.

Most American Jews in Latin America



Fabian Weiss, largest donor of funds for the new Jewish Center in Havana, Cuba.

are well-to-do. They are either wealthy through their own initiative or represent large American concerns. They raise children in a richer atmosphere than they may have had at home. In these Spanish-speaking countries, too, their children absorb two cultures: The Anglo-Saxon (for they all attend American schools) and the Spanish. They may also attend one of the many Jewish schools.

Jewish culture has less competition in Latin America than in the Anglo-Saxon countries. The Latin Americans are also closer to the Jews in their traditions than the Jews are to the Anglo-Saxons. The relationship between parents and children is an example. The respect the latter have for their elders is both astonishing and heartening. In Latin America it is unthinkable for a daughter to say to her mother, "Don't be silly," or for a son to tell his father that he doesn't know what he is talking about. Old traditions are upheld to the hilt. This attitude prevails

within the Jewish and gentile families alike. Old customs are so deeply rooted in their lives that the new influences stemming from the Anglo-Saxon frontiers can hardly change them.

The Latin American youngster is much quieter and better behaved than his North American counterpart. And so is the Jewish youth. The majority are serious, and generally follow their parents' footsteps. If I were asked to draw a parallel between Jewish youth of Latin America and Jewish youth of North America, I would unhesitatingly give the former the better mark.

We in the United States should pay more attention to our neighboring countries and to the young Jewish generation there. I venture to say that if the young Jews in Latin America had the facilities (press, radio, strong forces in government circles) that we have in this country, they would use them to better purpose. Even now they participate much more willingly than our own youth in almost

all activities of Jewish life. It is not uncommon to see a father and a son active in one organization or institution, both holding similar leading positions, both displaying the same enthusiasm for the same cause. It is the same with mothers and daughters. In a word, the older and younger generations are not so distressingly apart as they are here.

To sum it up, Jews in Latin America live a fuller Jew-conscious life than we do in North America with our superiority in people, institutions and organizations. The young people, in most cases modest in character, need guidance. They look to the United States for leadership and encouragement. They don't always get it, and this is a mistake and should be quickly remedied. With proper guidance from the Big Brother, with encouragement from the more experienced and stronger, the future Jewish leaders of South and Central America and the Caribbean countries will provide a more satisfactory link with the other Jewish communities on the vast American continent.

JEWISH POPULATION OF LATIN AMERICA

THE figures given below are estimates, and were compiled by the World Jewish Congress.

Argentina: 400,000, the majority living in Buenos Aires.

Brazil: 110,000. The largest communities are in Rio de Janeiro, Sao Paulo and Porto Alegre.

Uruguay: 35,000 almost all in Montevideo.

Chile: 30,000, mainly in Santiago, the capital.

Mexico: 20,000. Apart from the concentration in Mexico City there are small communities in Tijuana, Guadalajara and Vera Cruz.

Cuba: 11,000, mainly in Havana.

Colombia: 8,000, living in the four principal cities—Bogota, Barranquilla, Cali and Medellin.

Ecuador: 1,800. 1,200 live in Quito, 300 in Guayaquil, 120 in Ambato, 80 in Riobamba and 60 in Cuenca.

Venezuela: 4,000 mainly in Caracas, with small communities in Valencia, Maracay, Maracaibo and Barquisimeto, which has only eight families.

Bolivia: 4,000, largely in La Paz.

Peru: 4,000.

Paraguay: Various estimates from 900 to 3,000. The World Congress reports difficulty in obtaining reliable figures.

Costa Rica: 1,200, mainly in San Jose, with a small settlement in Cartago.

British West Indies: 230, in Barbados and Trinidad.

Dutch West Indies: 640—600 in Curacao and 40 families in Aruba.

Dutch Guiana (Surinam): 400. El Salvador: 220.

Guatemala: 800, mainly in Guatemala City and a small community in Quezaltenango.

Honduras: 44, in Tegucigalpa and San Pedro Sula.

Nicaragua: 125, mainly in Managua.

Panama: 1,000, in Panama City and Colon.

Dominican Republic: 300, almost all in the settlement of Sosua. A few families live in Ciudad Trujillo and Santiago de los Caballeros.

NEW BOOKS

"Fulfillment — the Epic Story of Zionism," by Rufus Lears. World Publishing Co., New York.

Now that the Zionist dream has become a reality, it is good to review the history of this great movement that revolutionized Jewish life, to retrace the steps of this mighty effort from the first call of its founder, Theodor Herzl, to the present day. Rufus Lears, brilliant historian and writer, the author of the popular work, "Israel: A History of the Jewish People," here presents us with an authoritative account of Zionism which should be read by everyone interested in the various phases of this remarkable achievement, and the reasons for its hold on the masses of our people.

The author gives us, as an introduction, a brief, but penetrating history of the Jew's attachment to Zion from the very day that he was driven from his land by the Romans, down through the ages. Thus we can understand why Herzl's call won such a fervent response from Israel. Rufus Lears gives us vivid portrayals of the leading personalities who influenced the progress and the various trends of Zionism, and fine analyses of the various philosophies within the Zionist movement.

The volume, however, is not a dry history of events. Mr. Lears is blessed with a fine style and he presents the facts in dramatic fashion. It is a book that is heartily recommended for a clear understanding of the historic miracle which we were privileged to behold in the establishment of the State of Israel.

•
"The Great Jewish Books, and Their Influence on History," edited by Samuel Caplan and Harold U. Ribalow. Horizon Press, New York.

This is a book that is long overdue and that will fill a great need in the cultural life of Jew and non-Jew. It is the story of the great books produced by the Jewish genius and is exceptionally well conceived. The editors have selected the twelve outstanding literary achievements and assigned different writers, specialists in each field, to discuss them. The subjects selected and the writers who analyze them for us are: the Bible, discussed by

Solomon Goldman; the Talmud, by Simon Federbush; the Siddur (Prayer Book), by Samuel Rosenblatt; Rashi, by Samuel M. Blumenfeld; Yehudah Halevi, by Jacob B. Agus; Maimonides, by Jacob S. Minkin; the Zohar, by Jacob B. Agus; the Schulchanaruch, by Oscar Z. Fassman; Graetz's History of the Jews, by Solomon Grayzel; Herzl's "The Jewish State," by Joachim Prinz; Achad Ha-am, by Harry Essrig; Chaim Nachman Bialik, by Menachem Ribalow. Each chapter is followed by excellently chosen selections from the works discussed.

Ludwig Lewisohn, in a brilliantly written introduction, tells the significance of the book in the life of the Jewish people and the influence of our classic literature in moulding the thoughts and ideals of Jews throughout the ages.

This is a book that should become a basic text in all our adult study groups. It should be in every Jewish home and read by old and young alike. It will undoubtedly influence the readers to further study these literary products and thus help to make us again the *Am Ha-Sefer* —the People of the Book.

•
"A Treasury of Jewish Humor," edited by Nathan Ausubel. Doubleday & Co., New York.

The editor of this interesting volume has already enriched our literature with his popular work, "A Treasury of Jewish Folklore." In this new volume he has made a fine collection—the first of its kind in English—of humorous stories, epigrams, witty sayings and anecdotes gleaned from our Jewish literature of many ages. Through these excerpts and folk tales you get a glimpse of Jewish life and Jewish characters that is not shown in formal histories. You will find here the humorous side of the Jew's existence—what made him laugh even in his trials and sufferings. Our author shows his fine familiarity with many branches of Jewish literature, and the humor displayed here comes from many ages, many lands and many languages. Jewish humor is more than the telling of

Reviewed By Dr. Israel H. Levinthal

a joke; it is subtle, at times brilliant, and sharpens the mind while evoking a hearty laugh.

This is a volume that will give much delight to the reader and a new appreciation of some of the great gems in Jewish literature.

•
"Mein Leben" (My Life), by Zavel Kwartin. Bloch Publishing Co., New York, Distributors.

The name Zavel Kwartin is known and revered among Jews in all parts of the world. Few cantors of the present or past generation have so stirred the hearts of our people as this remarkable singer and interpreter of our liturgy. He is the undoubted king of the cantors. In his ripe old age, he has now enriched our Yiddish literature with a fascinating story of his life. From his very early childhood to the present day, he traces the important events of his life, and presents a vivid picture of Jewish life in the old world a half a century ago. Though his family opposed his entering the cantorial profession, his great love for music inspired him with a persistency which soon won him the desired reward. He became the "Ober Cantor" in the Queen Elizabeth Temple in Vienna, and from then on it was a story of success following success. From Vienna he went to St. Petersburg to be the Chief Cantor in the Temple of that city. And later as the Ober Cantor in Budapest his reputation spread to the four corners of the earth. We read of his first arrival in America and the remarkable ovation he received at this first appearance in a recital at the Metropolitan Opera House.

The author does not limit himself to facts of his own life. You have here interesting pictures of life in the various communities where he served, and fascinating portrayals of great personalities—the famous Cantors Minkowsky of Odessa, Gerson Sirotra, Baron Ginsberg of Petersburg and a host of other world figures. It is a tale that keeps the reader fascinated from beginning to end. Readers of Yiddish literature have a treat

in store for them in this volume. This reviewer hopes that some day an English translation of this book will be made so that those who unfortunately cannot read Yiddish will also be able to enjoy the story of the life of one of the great musical geniuses of our people.

"Anthologye fun der Hebreyscher Poezye" (*Anthology of Hebrew Poetry*) by Mordecai Jaffe.

This is the second volume of a splendid anthology of great Hebrew poetry, translated into Yiddish by Mordecai Jaffe. This reviewer expressed his admiration of this work in the *Review* when the first volume appeared several years ago. In that work Mr. Jaffe translated the poetry of the classic poets from the middle ages to the great writers of our modern era. In this volume, he gives us the translations of the newer generation of Israel's poets, the leading American Hebrew poets, and the modern Jewish women poets. He also includes a chapter dealing with humorous and satirical poetry from the writers of the middle ages down to our own day.

It is not an easy task to translate poetry from one language to another. But Mr. Jaffe, being expert both in Hebrew and in Yiddish, and possessing poetic gifts himself, has succeeded in excellent fashion. His translations are true to the text and capture not only the language but the spirit of the poems as well. At times you feel that you are reading an original work, so beautiful is the Yiddish rendering.

Our author introduces the work of each poet with an interesting introduction in which he gives us the important biographical facts and a splendid critical appreciation of the work. Those who read Yiddish will find here an excellent anthology of translations of some of the most beautiful Hebrew poetry of modern times. The author is deserving of high praise for a literary work of great merit.

"Der Rebbe von Kotzk" (*The Rabbi of Kotzk*), by Dr. Zvi Cohen.

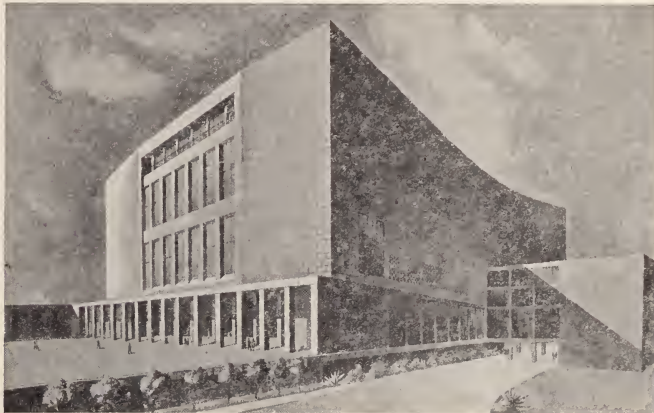
Readers of Yiddish will enjoy reading this drama, written by a fine student of Hassidism. It deals with dramatic incidents in the eventful life of one of the great leaders of the Hassidic movement,

the Rabbi of Kotzk. Dr. Fohén knows dramatic structure, and the play holds the attention of the reader throughout all its three acts. The book offers more than the narratives of the saint's life; it presents vivid portrayals of Hassidic life

and interesting discussions of Hassidic teachings. Those who are interested in the Hassidic movement and the fascination it held for the Jewish masses several generations ago will find in this volume much to increase their knowledge.

TWO NOTABLE NEW ISRAELI BUILDINGS

THE structures pictured below are among the outstanding ones built in Israel. The Jerusalem Convention Center will open in the spring of 1953, marking Israel's fifth anniversary, with the international exhibit, "Conquest of the Desert." The Nordau Plaza Hotel, in Tel Aviv, built on the seashore, will open this fall. It will cost \$4,000,000, and will be Israel's largest hotel, containing 250 rooms.



Jerusalem Convention Center



Nordau Plaza Hotel, Tel Aviv

SMALL TALK FROM HOLLYWOOD

By LEON GUTTERMAN

FRONT LINE '52," a dramatic campaign film starring Eddie Cantor and produced by Paramount Pictures in Hollywood has been released by the United Jewish Appeal for showing in communities throughout the country.

The picture tells the story of Israel's current struggle to "win its war for economic independence in 1952 just as it won the war for national independence in 1948."

As Eddie describes the current problems which beset Israel as the new state attempts to absorb 700,000 newcomers who have arrived in the past four years, the camera cuts away to show actual scenes of rationing in Israel cities, damage to immigrant camps caused by recent storms, newcomers arriving on the Transylvania from Roumania, and other up-to-the-minute sequences photographed in Israel.

At the climax of the film, Eddie proposes that the audience supplant the lines waiting for food and homes with lines of new houses and irrigation pipes, trees, and ploughtracks, by meeting the U.J.A.'s nationwide \$151,500,000 goal through local campaigns this year.

Eddie Cantor recently faced the motion picture cameras—in "The Story of Will Rogers" at Warners—for the first time since 1947. Eddie says "there are two reasons why some people don't mind their own business; either they haven't any mind or they haven't any business."

Comedian-writer-producer Abe Burrows, who for years toiled in comparative obscurity and now has a couple of hit shows on Broadway and is equally successful on the air, believes that many a sin of racial bigotry is perpetrated under the guise of humor, and such stuff is strictly out with him, no matter how big a laugh must be sacrificed. Esteemed as a "Wit's wit" and a "humorist's humorist," Abe's masterful sense of satire has made him the favorite of Danny Kaye and Groucho Marx.

In response to our question, Maxie Rosenbloom tells us how he became a comedian. "I've always wanted to be on the stage," he said. "I didn't want to do Hamlet, so I did the next best thing—

Omelette! I laid eggs! I was on the stage before I started fighting. I used to be part of amateur night. I'd do anything. Act, dance, assist magicians, anything to make a buck. And that's all I'd make—a buck. When I started going places in the ring, I had to forget my theatrical career. One day, while I was champ, I was training in California, and a producer came to watch me. He put me in a picture. Warner Brothers saw the film, and the next day I was signed up. I was a comedian. It says so in my contract!"

Harry Hershfield advocated a "laugh period" as part of every college curriculum the other day when he was awarded a "Doctor of Humor" degree by the City College of New York. In making the presentation, the college president said: "Doctor of Humor is a most appropriate title for Harry. Doctor in its colloquial sense has always referred to a healer. Harry, through the many years he has been a ranking comedian of importance, has always managed to have a ready laugh, a jovial joke, to cheer and inspire the weary and disheartened."

Every top-ranking comedian in America knows that medical science has not yet been able to equal Harry's brilliant ability to take a joke over 100 years old, refurbish it, polish it, and present it to the world as a newborn infant.

Friends and rivals in malicious wit, comics Jerry Lewis and Milton Berle are continually trying to outwit each other. The other day, when Jerry had said something particularly clever, Milton sighed enviously, "Jerry, I wish I had said that!"

Jerry inferred the ancient retort: "Don't worry, you will."

The gossip column of a Hollywood newspaper printed this paragraph: "Jerry Lewis and Oscar Levant were seen yesterday in Beverly Hills talking, as usual, about themselves."

Jerry sent the clipping to Oscar with this line: "I wish reporters would be more accurate. You may remember, Oscar, we were talking about me."

Levant answered: "True, Jerry, we

were talking about you—but I was thinking about myself."

Four generations of Lewis' recently watched the NBS "Comedy Hour," which starred Dean Martin and Jerry Lewis. Jerry's grandfather, Moishe, who lives in Brooklyn and is 80 years old, saw the show from the east while it was being filmed in Hollywood. When west coasters viewed the show, later in the night, Jerry saw it with his father Danny Lewis, also a comedian, and who was on the television show, and his sons Ronnie and Gary.

Phil Silvers asked Sophie Tucker if she heard about the movie actress who married four times. Her first husband was a millionaire. Her second was a famous actor. Her third was a well-known rabbi. And her last was an undertaker.

"I can understand perfectly," said Sophie. "One for the money; two for the show; three to get ready, and four to go!"

As all America now well knows, Groucho Marx is as rapid with the comeback over the radio and television as he is on the stage and screen. His sense of timing is terrific and is surpassed only by his sense of nonsense. Groucho has a way of entering a room with a blithe impertinence and leaving it with a light-hearted insult. "I've had a wonderful evening," he remarked to a famed Hollywood hostess the other night, "but this wasn't it."

But perhaps his most devastating retort was to an officious celebrity chaser who approached him at a party. "You remember me, Groucho? We met at Romanoff's."

"I never forget a face," replied Groucho. "But in your case I'll make an exception."

Speaking of Goldwyn, Sam wants top-flight men working for him and will pay any price to get them. He is responsible for the presence of some of the world's greatest authors in Hollywood. He recently hired novelist Louis Bromfield at a huge salary, and greeted him upon his arrival, with "It's good to have you with us, Mr. Bloomberg."

NEWS OF THE MONTH

ISRAEL emerged as the most advanced country in the Near East in the first world-wide social survey made by the United Nations. The results of the survey bring out the fact that "great inequality in the distribution of wealth" and "an extremely low living standard" of the majority of the people prevail in the Near Eastern countries.

Israel differs widely from the other countries in the region, the report emphasizes. It points out that the Jewish State has the largest number of doctors for its size of any country in the world—one physician for every 318 people." This compares with Iran's one doctor for every 63,000 inhabitants," the report says.

"Israel is unique," the report continues, "in that a high proportion of the rural population live in settlements organized entirely on cooperative lines; about 45 percent of the population is covered by these and other types of cooperatives."

As for the rest of the population, most of it is concentrated in cities, the report says. "Israel has the highest urban population in the area with 50 percent of its people living in towns, compared with less than 10 percent on the Arabian peninsula."

A tabulation in the report shows that Israel has by far the largest number of newspapers and radio sets: 235 daily newspapers and 123 radio sets per 1,000 people. Next is Cyprus, which is included in the "Middle East" countries in the report, with 86 newspapers and 24 radio sets per 1,000.

☆

The Israel legation in London announced the receipt of a negative reply from the British Treasury to a request for credits to cover Israeli purchases of crude oil.

On March 20, Foreign Minister Moshe Sharett called on Prime Minister Winston Churchill and was believed to have raised the question of credits. Five days later, Mr. Sharett, accompanied by David Horowitz, economic adviser to the Israel Cabinet, called on the Chancellor of the

British Treasury, R. A. Butler. At the end of a 45-minute discussion, the request for credits, amounting to 10,000,000 pounds, was made. The amount would have covered Israel's oil imports for one year.

The negative decision of the British Treasury is likely to have a severe effect on Israel industry. The oil, supplied from British firms, has covered most of Israel's imports of this commodity. This is the first big snag in Anglo-Israeli relations for some considerable time.

☆

Israel Ambassador Abba Eban expressed belief that there was no doubt of American concern for a successful outcome of Israeli negotiations with Ger-

many for reparations for Nazi crimes against the Jewish people.

The Ambassador said this after conferring with Y. Burton Berry, Deputy Assistant Secretary of State, at the State Department. Mr. Eban's talk with Mr. Berry was principally devoted to the topic of the German-Israeli negotiations.

The opinion that Germany's reparations to Israel cannot be separated from her external pre-war debts which are now under discussion at an international conference in London was reiterated in Bonn by Hermann Abbs, head of the German delegation at the London parley.

☆

The House Foreign Affairs Committee was told by Secretary of Defense Robert A. Lovett that the Israel Army "proved its competency in the past" and that the area in which Israel is a military potential is strategically necessary for our defense.

Testifying before the Committee was also Major Gen. William H. Arnold, chief

Israel Completing Plans For International Fair

"CONQUEST of the Desert," the first international exhibition and fair to survey, evaluate and dramatize achievements in all fields of land reclamation throughout the world, will take place in Jerusalem, Israel from April 16 through May 18, 1953.

The exhibition will be part of a celebration marking the 3,000th anniversary of the establishment of Jerusalem as the City of David.

Forty-one countries with which Israel maintains diplomatic and consular relations, including the United States, have been invited to attend. UNESCO, the Educational, Scientific and Cultural Organization of the United Nations, will sponsor an exhibit. Also participating will be the World Health Organization, which will demonstrate the work it has done throughout the world in combating malaria. Private firms representing thirty nations have already expressed their desire to participate.

The United States Government has been invited to participate and it is expected that the various Governmental departments concerned with reclamation of desert and wastelands, agriculture, soil conservation, flood control and power development will demonstrate what they have done to advance the progress and

welfare of the human race. In addition to exhibits by Governments and public bodies, private industry will display the machinery, equipment and materials used in the conquest of the wilderness.

A series of festivals and special events is being planned in a number of Israeli cities and settlements. Special excursions will bring Fair visitors to settlements holding regional festivals as well as to the Negev, the Desert area in the south of Israel, site of large-scale colonization and irrigation projects.

The symbol of the exhibition, a powerful green hand holding the Rose of Sharon and thrusting its way through an arid desert terrain, was designed by Abram Games, noted English artist, who also designed the symbol for the Festival of Britain. The official slogan for the event is "And the desert shall blossom as the rose," is taken from Isaiah.

Offices of the Exhibition have been opened in London, Paris, Rome, Brussels, Amsterdam, Zurich, Oslo, Stockholm, and Helsinki. A special emissary will visit Canada and South America to negotiate with the various governments and leading industries regarding participation in the Festival. The New York office is located at 139 East 57th Street.

of the American military mission in Turkey. He was asked by chairman James P. Richards if he had occasion to see the Israel Army. General Arnold replied that he saw the Israel Army "only on the border," but added: "They are well equipped. They are actually mobilized, or were at one time, but I think practically everyone in Israel has a gun and they have a militia."

The general pointed out that "you find the same in Syria and Transjordan." He added that he did not think he saw an Arab who did not have a rifle, and noted that "a very intense feeling" exists between Arabs and Jews.

Menahem Beigin, leader of the Herut Party in Israel, arrived in New York to conduct an "enlightenment campaign" against Jewish reparation talks with Germany. He said he also intends to visit Canada, Mexico and South America.

The United States-Israel treaty of friendship, commerce and navigation, which was signed last year by Secretary of State Dean Acheson and Ambassador Abba Eban, has been submitted to the Senate Foreign Relations Committee for approval. Ratification has been urged in a statement to the committee by Harold F. Linder, Deputy Assistant Secretary of State for Economic Affairs.

The treaty aims at promoting mutually beneficial economic activities, such as fair treatment of citizens and corporations. It endorses standards to protect persons and property, reduces discrimination in trade and shipping, and protects private investment and enterprise.

Dr. Joseph Mueller, Bavarian Minister of Justice, announced that he is taking a leave of absence from his post until after a verdict is issued in the case of Philip Auerbach, former head of the Bavarian Restitution Office, whose trial here is now attracting wide attention throughout West Germany.

Dr. Mueller was charged by opposition speakers last week in the Bavarian Parliament with accepting a bribe from one of the defendants in the Auerbach case. He admitted taking money, but said that it was used for charitable purposes. He denied that he had at any time interfered with the Auerbach trial.

Before the trial started, a number of German newspapers took it for granted

that Mr. Auerbach was guilty in making state restitution payments for non-existent Jewish victims of Nazism. This is shown to be no longer the case. On the other hand, the trial is being utilized by Nazi elements to stimulate anti-Semitism.

A United States official has been attending the trial as observer since its opening on Passover. American authorities in Germany are also paying special attention to the reaction in the German press with regard to the trial. Reports analyzing the press reaction are being sent to the State Department in Washington since the Auerbach case has become a political affair involving Bavarian state officials.

A suggestion that the opening in Germany of the trial of Philip Auerbach on a Jewish holiday might raise a matter of principle which should be brought before the U.N. Human Rights Commission was made at a meeting in London of the executive of the Agudas Israel World Organization by H. A. Goodman, world Agudah leader.

An appeal to Jews throughout the world to supply the Berlin Jewish community with the names and addresses of Christian Germans who saved or supported persons of the Jewish faith during the Nazi regime was published in Berlin. The plea was signed by Rabbi Freier of Berlin.

The Congress of German Authors, meeting in Berlin has adopted a resolution urging the Federal Court to "pay careful attention" to literature which once again propagandizes for Nazism and anti-Semitism.

A number of Jewish scientists and artists are among the Hungarians awarded the Kossuth prize for outstanding achievements last year, reports from Budapest reaching here said. The prizes are worth between \$1,000 and \$4,000.

Representatives of leading Jewish organizations participated in a national conference on American foreign policy arranged by the Department of State for representatives of 200 groups. One of the sessions was addressed by Edwin M. Wright, acting intelligence adviser of the Near Eastern Division of the State Department, who said that American prestige among the Arabs has declined because

"we identified ourselves with groups which have exerted pressures."

Robert S. Nyburg, representative of the American Council for Judaism, complained against the aid given by the United States to Israel. Among the

Israeli Schools to be Unified

The possibility of implementing a common basic curriculum in all State schools was forecast for the next school year by Dr. Ben Zion Dinaburg, Minister of Education.

Noting the need for revision and unification of the curriculum, now divided into four different systems, Dr. Dinaburg pointed out that final authority for administering the schools lay with the State, and that the State would act to bring about uniformity. "Due provision will be made," stated the Minister, "to allow local authorities to add subjects to the basic curriculum, but there must be unity and adequacy."

The number of pupils enrolled in schools, Dr. Dinaburg disclosed, rose from 251,101 last year to 309,732 this year, while the number of teachers increased from 10,647 to only 13,150. "The providing of enough adequately trained teachers to cope with the rapidly growing number of pupils represented one of the most perplexing problems facing the State," declared the Education Minister, who also disclosed that plans are underway for establishing additional intensive training centers for qualified candidates.

groups which participated in the conference, and the representatives of the groups, were: Dr. Simon Segal, American Jewish Committee; Harry A. Steinberg, American Zionist Council; A. B. Kapplin and Stanley Halperin, B'nai B'rith; Mrs. Laurence Koenigsberger, B'nai B'rith Women's Supreme Council, Bernard Weitzer, Jewish War Veterans.

Also Mrs. I. L. Levy, National Council of Jewish Women; Mrs. Sarah Farber, National Federation of Temple Sisterhoods; Philip Schiff, National Jewish Welfare Board; Rabbi Samuel Rosenblatt, Rabbinical Assembly; Rabbi David Panitz, United Synagogue of America; and Rabbi Israel Tabak, Synagogue Council of America.

NEWS OF THE CENTER

Consecration Services To Be Held First Day of Shavuot

Our annual Consecration services will be held in our Synagogue on the first day of Shavuot, Friday, May 30th, and an elaborate program has been arranged in which twenty-eight girls of the Consecration class will participate. They will present a very beautiful Cantata called "The Sabbath." Rabbi Mordecai H. Lewittes is giving the service his personal attention, assisted by the Consecration class teacher, Mrs. Rose Rosenthal. The musical selections are being coached by Mr. Sholom Secunda, musical director of the Center, and Mr. Naftali Frankel, musical instructor of the Hebrew School. The following girls are the consecrants: Renee Aranow, Rita Aranow, Renee Bass, Theodora Berger, Joan Beris, Ruth Claman, Judith Fenichel, Rosalind Fuchsberg, Rena Globe, Nina Gillery, Lizbeth Greenberg, Ann Halpern, Rachel Hecht, Sandra Hollander, Shari Holly, Carol Hurwitz, Diana Kabram, Ida Kaiser, Barbara Kaplan, Ruth Klepper, Gladys Levy, Naomi Raphael, Ruth Sackadorf, Dorothy P. Spinrad, Mary Ellen Stachenfeld, Naomi Vogel, Myra Ziegler, Lois Zimmerman. The Consecration will begin promptly at 11 o'clock at the conclusion of the Shavuot-Musaf service.

Annual Baccalaureate Service For All Graduates June 14

Our annual Baccalaureate service to honor the graduates of our Center Hebrew and Sunday Schools, our Center Academy and the members of this year's Consecration class will be held in the main Synagogue on Saturday morning, June 14th. Rabbi Mordecai H. Lewittes, our Associate Rabbi in charge of our Hebrew and Religious schools, will deliver the Baccalaureate sermon. The graduates of all our schools and the members of the Consecration class are urged to attend these services which are held in their honor. Their parents are cordially invited to attend. A special Kiddush, to be held in the social room, for these graduates and consecrants will follow the services.

Shavuot Services

Shavuot services will be held on Thursday evening, May 29th, at 8:15 o'clock; on Friday evening, May 30th, at 6 o'clock and on Friday and Saturday mornings, May 30th and 31st, at 8:30 o'clock. Cantor William Sauler will officiate on both days together with the Center Choir under the leadership of Mr. Sholom Secunda. The Consecration services will be held on Friday morning immediately after the conclusion of the Shavuot service at 11 o'clock.

Yizkor (Memorial Services for the dead) will be held on the second day, Saturday, May 31st, at about 10:15 a.m.

Daily Services

Morning services at 7 and 8 o'clock. Mincha services at 8:15 p.m., followed by Maariv.

Sabbath Services

Friday evening services at 6:00 p.m.
Kindling of Candles at 7:53 p.m.
Sabbath services: Parsha "Bemidhar" Numbers 1:1-4:20; Prophets—I Samuel 20:18-42, will commence at 8:30 a.m.
Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Mincha services at 6:00 p.m.
Late Mincha service at 7:45 p.m.
Mr. Louis Rivkin will speak in Yiddish at 5:20 p.m.

Holiday Gym Schedule

The Gym and Baths Department will be open on Thursday, May 29th (erev Shavuot), for men and boys from 1 to 5 p.m., will be closed Friday, May 30th, for the Shavuot holiday and reopen on Sunday morning, June 1st, for men at 10 a.m.

Junior League News

During the month of June the Junior League will follow its usual custom of having social evenings every Thursday evening on the "Center Roof."

Personal

Mrs. David I. Ashe of 1237 Carroll Street has been elected President of the United Parent Teachers Associations of New York City.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- ANDERSON, MISS BETTY E.
Res. 5611 Church Ave.
CHAIET, DANIEL
Res. 132 E. 93rd St.
Bus. Jewelry, 7 W. 45th St.
Single
Proposed by Leonard Sapon,
Nathan Sapon
GREISSMAN, STANLEY J.
Res. 1837 Sterling Pl.
Bus. Engineer, 39 Bway.
Single
HALPERN, MISS ROSALIND
Res. 1011 Glenmore Ave.
Proposed by Dr. Isaac Salewitz
HOWARD, ALBERT
Res. 392 Crown St.
Bus. Advertising, 141 E. 44th St.
Single
Proposed by Edward Karlin,
Abraham Karlin
KANTOR, ROBERT L.
Res. 708 Washington Ave.
Bus. Insurance, 885 Flatbush Ave.
Single
Proposed by Stanley Rothman,
Al Miller
KERSTEIN, MISS JOAN
Res. 596 Linden Blvd.
LUSTBADER, DR. PHILIP F.
Res. 577 Eastern Parkway
Bus. Physician
Married
Proposed by Dr. Sol D. Amsterdam,
Dr. Julius Birnberg
MAZELL, MISS DENA
Res. 1350 New York Ave.
Proposed by Corinne Weinberg
MOSES, MISS BETTY
Res. 700 Ocean Ave.

The following has applied for re-instatement:
HAMERSCHLAG, LOUIS
Res. 1001 Lincoln Pl.
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SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

HEBREW SCHOOL NEWS

THE traditional consecration exercises are held annually on the first day of Shavuot. Twenty-eight students will receive their consecration certificates on that day. All these girls have continued their Jewish education after their graduation from our elementary department. Some of the students are enrolled in the Marshalliah Hebrew High School; others in the Post Graduate and Consecration Classes which meet on Sunday mornings.

The theme of the exercises will be "A Sabbath Cantata." The cantata was arranged by Rabbi Israel H. Levinthal on the basis of a script written by Rabbi Morris Adler. The cantata emphasizes in poetry and in song the beauty of the Sabbath and its central place in the life of the Jew. The musical program is under the direction of Mr. Sholom Secunda assisted by Mr. Naftali Frankel. The teacher of the Consecration Class is Mrs. Rose Rosenthal.

The procession on Shavuot will be headed by Judge Emanuel Greenberg, President of the Brooklyn Jewish Center, and Mr. Julius Kushner, Chairman of the Hebrew Education Committee.

☆

The graduation of the Hebrew and Sunday Schools will take place in the synagogue on Sunday, June 15, 1952. Twenty-five pupils will be graduated from the six-year course of our Hebrew School and twenty-four students will be graduated from the Sunday School (two-day-a-week department). Graduates will present a program of song and recitation called "Proclaim Liberty" stressing the ideals underlying the Jewish holidays. In addition graduates of our Senior Group, Post Graduate Class and Post Bar Mitzvah Fellowship will receive certificates on this occasion. Parents and guests are cordially invited to attend.

☆

The final meeting of the Parent-Teachers Association for the season was held on Tuesday, May 13, 1952. Mr. Frank Schaeffer, former Chairman of the Hebrew Education Committee, was honored by the Parent-Teachers Association for his outstanding contribution to the religious education of our children. The Israel H. Levinthal citation was awarded to Mr. Schaeffer in recognition of his

distinguished services. The speakers stressed Mr. Schaeffer's faithful leadership during the past fifteen years. During this time our Hebrew classes have more than tripled in number and our school has won wide acclaim from Jewish educators.

Mrs. Sarah Epstein was reelected president of the Parent-Teachers Association for the second term.

A film depicting the Shavuot holiday was presented. Cantor William Sauler rendered a number of festival and Israeli songs.

☆

On Sunday, May 18th, the General Organization arranged a Film Festival with proceeds going to the United Jewish Ap-

peal. Students greatly enjoyed the comedies presented and were pleased because of the success of the program. A sum of over \$100 was sent to the United Jewish Appeal as a result of the Film Festival.

☆

The students of the Hebrew School raised the sum of several hundred dollars for the Histadruth Ivrit in honor of Hebrew Month.

☆

Athletic events in honor of Lag B'Omer were held on Sunday, Monday and Tuesday, May 11th through the 13th. Students were divided into teams called Akiba and BarKochba. Rabbi Lewittes stressed the importance of study and physical development as the underlying ideal of the traditional Lag B'Omer festival.

Additions To The Library

The following books were added to our library for circulation:

Ages in Chaos—Immanuel Velikovsky

From Exodus to King Akhuaton

How the Great Religions Began — Joseph Gaer

Choose Life—Gutkin, Eric—Essays

Great Jews I Have Known — Max Raison

Gods, Graves, and Scholars — C. W. Ceram—Archeology

Fulfillment: The Epic Story of Zionism—Rufus Lears

The Great Jewish Books — Harold Ribalow, Samuel Caplan

The Wisdom of the Talmud—Ben Zion Bokser

Spark of Life—E. M. Remarque

Our World Today—Forest Stull, Roy Hatch

The Birth of the Bible — Immanuel Leroy

The Bible Legend Book (Juvenile)—Lillian Freehof—Juvenile

Off the Capes of Delaware (Juvenile) — Benjamin Blandford—Juvenile

Down Holiday Lane (Juvenile)—Rose Golub—Juvenile

The Jewish Kindergarten — Deborah Pessin & Temmima Gezari—Juvenile

The Holy Sinner—Thomas Mann

The Caine Mutiny—Herman Wouk

Sparks of Life—Erich Maria Remarque

Chronicles—Soncino

The Jewish Song Book—A. Z. Idelson.

The Jewish People Past and Present—Vol. 3.

Daniel, Ezra and Nehemiah—Soncino.
Early American Jewry — Jacob R. Marcus.

Five Jewish Lawyers of the Common Law—Arthur Goodhart.

Stories and Fantasies—E. B. Cohn.

Room for a Son—Robert Abrahams.

American Jewry and the Civil War—B. W. Korn.

The Jews in Russia — Vol. 2—Louis Greenberg.

A Believing Jew—Milton Steinberg.

Judaism and Modern Man — Will Herberg.

"The Revolt," by Menachem Beigin (Henry Schuman, Inc., Publishers). The inside story of the revolt of an underground army, the mysterious Irgun Zvai Leumi, against the British forces in Palestine written by the Commander-in-Chief of the Irgun.

"Our Religion": The Torah by Rabbi Alfred J. Kolatch (The Jonathan David Co.). First of a series of textbooks on the Jewish religion.

"Hillel," by Ely E. Pilchick (Henry Schuman). First biographical study in English of Hillel.

☆

We acknowledge with thanks receipt of donations to our library from the following:

Mr. and Mrs. Harry Blickstein
Mr. and Mrs. Harry J. Aaronson
Mr. and Mrs. Louis Rivkin
Linda Plapinger

IN THE CENTER ACADEMY

THE graduation exercises of the Center Academy will be held on Wednesday, June 11th, at 10 a.m. Two original plays composed by the students will be presented. The English play "Great Expectations" is a comedy in three acts which points out the disparity between youthful dreams and reality. "Ha-Yehudim Motzim Miklat B'Artzot" or "Jews Find a Haven in the U. S." is the title of the Hebrew play. It shows how the Jews gradually achieved equal rights in this country and how, in their turn, the Jews contributed their full share in establishing a democracy on this continent, primarily through the influence of the Bible.

Parents and friends of the Center and the Academy are cordially invited to attend the graduation festivities. The graduates are Ruth Birnbaum, Marjorie Fine, Frank W. Geller, Bernard Leif, Ira Miller, Andrea E. Penkower, Roslyn Radutzky, Joel Rappaport, Rena Rothberg, Avram Rothstein, Carolyn Starman, Judith L. Zwerdling. Mrs. Isobel Silver is the eighth grade teacher. Mrs. Irene Bush Steinbock is the Hebrew teacher.

* * *

A concert of Jewish music was presented by two Israeli artists before the faculty and students of the Center Academy on Tuesday, May 6th. Miss Zipora Jochsberg who played the piano and the halilit and Mr. David Line who played the violin came by courtesy of the Department of Education and Culture of the Jewish Agency. The magnificent performance was fully appreciated by the audience, who applauded enthusiastically and expressed the hope that the two Israeli musicians will find it possible to let us hear them again in the not too distant future.

* * *

Mr. Barney Ain again this year took it upon himself to arrange the Lag B'Omer picnic of the Center Academy on Tuesday, May 13th. Various games were organized under his able direction and every child in the school had a thoroughly enjoyable time. Thanks, Mr. Ain.

* * *

Social studies came to life for twelve eighth-year students of the Center Academy, who spent a six-day holiday in our capital, Washington, D. C., and in the

historic city of Williamsburg, Virginia.

The students spent almost three days sight-seeing in Washington, D. C., visiting all the important buildings, libraries, monuments and museums. One of the interesting experiences was a visit to the Israeli Embassy where the children met Mr. Kaufman, Publicity Consul in charge of Public Relations.

The remainder of the week was spent in Williamsburg, Virginia, where the pupils visited the historic landmarks.

A Visit To Hias

In one of his recent speeches, Winston Churchill said, "You must study the past to be worthy of the future." This is true of the Jews more than of any other people. Having been cut off from physical contact with their land for thousands of years, it was the study of their past and the adherence to their ancient learning and traditions which preserved the Jewish people.

In the light of this truth, we at the Center Academy stress the study of ancient Jewish History. However, history is a continuous process, and we do not limit ourselves to the study of the past only, but we follow the historical course of our people up to the present day.

The history unit in our graduating class is "The Jewish Community in the United States and its relationship to the Jews abroad." Our aim is not only to impart factual knowledge and to acquaint the children with the problems with which the Jewish people are confronted today but, even in a larger measure, we aim to imbue them with love and sympathy for their fellow Jews all over the world.

The manner in which the Jews of the United States have helped their uprooted brethren to find new homes is one of the moving chapters of American Jewish history—a chapter which is still being written in our day.

Since the Hias (The Hebrew Sheltering and Immigrant Aid Society) is the outstanding Jewish institution that helps resettle the homeless Jews, we took our Eighth Grade pupils on a tour to their offices recently.

Aside from learning about the various

"I will never forget this trip," declared one child. "It brought all our class together, and made us feel like a big family. I am sure that we learned many things that we will remember for the rest of our lives, and that will always make us think of the Center Academy."

This tour was the sixth annual trip taken by the eighth grade students of the school. Previous social studies trips were taken to Boston, Newport, R. I., Philadelphia, and other cities in North Eastern United States.

functions of the institution, the children also had the opportunity to come in personal contact with a great number of newly-arrived immigrants. No amount of book learning could have even approximated the benefits which the children derived from this personal contact. The following are quotations from the reports which the group wrote about the trip. Said Joel Rappaport, "When you look at their (the immigrants') hopeful faces you think 'If only I could do something to help my people!'"

Or this from Carolyn Starman, "There were French Jews there, Polish Jews, German, Hungarian and others, but they all came to America for one purpose—to find freedom and happiness."

Our boys and girls were especially interested in the immigrant children and, though young themselves, they were sufficiently sensitive to understand the feelings and emotions of those unfortunate youngsters.

Remarkd Avram Rothstein, "Some of them were even too frightened to take the candy!" (which our boys and girls bought for the young immigrants).

Rosalyn Radutzky finished up her report with the following words, which seemed to express the feelings of her classmates as well as those of Mrs. Silver and Miss Bush (who accompanied them on the trip): "I certainly hope they find here everything they hoped for—and the things they didn't have in the countries they came from."

This is just one example of the way in which the study of Jewish history is presented at the Center Academy of the Brooklyn Jewish Center.

THE YOUNGER MEMBERSHIP

MAY was a transitional month for the Young Folks League. Though new Officers and Executive Board members had been elected, this month saw the culmination of work planned by the outgoing administration.

Our Dramatic Group achieved new excellence with its production of "Claudia." In the past, it had put on as many as two performances of its annual play, but this year, the production ran for four nights. Each performance drew a large audience and our actors responded with inspired interpretations. Our sincere thanks go out to the cast which included, Thelma Newberger, Arnold Magaliff, Norma Wilks, Irene Forman, Hal Rosman, Janice Nathanson, Rosalind Zambrowsky and Fred Fellman. We are also grateful to Elmer Riffman, the producer, and Harold Kalb, publicity director and sales promoter for the play. Special praise must be extended to Director Herb Levine who, each year, amazes us with his tireless efforts and tremendous results.

Our actors and producers got further joy from the knowledge that UJA received the net profit from their work.

On Saturday evening, May 17th, the YFL enjoyed its Annual Spring Cotillion. This gala event was well attended by our members and we all had a grand time dancing, drinking, "collation-ing" and finally, showing our appreciation to the cast of Claudia with handsome rounds of applause, and to our outgoing Officers and Executives and to the newly elected administration. Everywhere there was joviality and friendliness and we are confident this atmosphere will flow over into our Tuesday night meetings.

At our meeting of May 20th, Rabbi Leventhal installed the new Officers and Executive Board. His message, we are sure, will serve as an inspiration to the entire YFL. Our new president, Morris Hecht, spoke at some length on how much more each of us can get out of our membership in the Young Folks League and in the Brooklyn Jewish Center. He urged the members to avail themselves of the opportunity for personal growth and for expanded friendships by being part of the Interest Groups of the YFL and by taking part in our activities. He pointed out how all the Center activities—Synagogue, Forum, Library, Gym, etc.—can enrich our lives.

In the next issue of the *Review*, we shall list the various Committees of the YFL and their new Chairmen. All interested members are urged to contact the Chairmen in person or in writing in order to assure themselves an active role in the work for the 1952-53 season.

Calendar of Future Events

Tuesday, May 27th—9 p.m. our Hebrew Culture Group, chaired by Marty Karlin, will bring to a close our series on "Great Names in Jewish History." Rabbi Abraham P. Bloch of Temple Petach Tikvah will speak on "The Prophets and Social Justice." Dancing and refreshments will follow.

June Rooftop Meetings — Please note that during the months of June, July and August, the YFL meets on the roof twice a month.

Friday, Morning, May 30 — On the first day of Shavuot our members, both men and women, are especially invited to attend the services. We will sit together in the Synagogue and will have a Kiddush in one of the social rooms after the services.

Tuesday, June 10th — Square dancing with Professional Caller Dave Leone, who will lead and instruct. Prizes will be awarded for the most original costumes. Our young ladies especially are cautioned to wear flat heels. Program will start promptly at 9 p.m.

Tuesday, June 24th—Dancing and refreshments 'neath the stars. Meeting will start promptly at 9 p.m.

United Jewish Appeal

We want to commend our UJA Committee, headed by Phyllis Newman and Rita Vogel, for the able job which brought in more than \$8,000.00 in pledges for the UJA. We want also to commend our members whose cooperation made such excellent results possible. We urge those members who have not yet pledged to give a thought to their less fortunate brethren in Israel before going on vacation. Send your pledge in today. Help us reach the goal of \$10,000.00.

Israel Bond Drive

Your purchase of a Bond can insure that Israel's birthdays will go from four to many more. Buy your Bond today. Phone William Brief, DI 2-4340.

Music Under the Stars

On Saturday evening, June 7th, the

annual "Music Under the Stars" program will be held at Ebbets Field for the benefit of Israeli cultural institutions. We have a choice block of seats set aside for the YFL members and their friends. Be sure you spend the evening with our group by getting your tickets early from Phyllis Newman or Rita Vogel at our meetings.

Sefer Torah and Special Ark Presentation

On Saturday morning, June 14th, at our special Baccalaureate service, we will also announce the formal presentation of a Sefer Torah presented by Mr. and Mrs. Emanuel Cohen for the special use of our Junior and Children's congregations. We are also pleased to announce, that at the same services, a presentation will be made of a special Ark for this Sefer Torah by Mr. and Mrs. Herman Goldsmith. This Ark will grace the pulpit of the Children's congregation on Sabbath mornings.

Benjamin Hirsh Memorial Award

In connection with our special Baccalaureate service to be held in our Synagogue on Saturday, June 14th, the Junior Congregation will make the annual presentation of the Benjamin Hirsh award to the young man who rendered the greatest service to the Junior Congregation during the past year. The award is in memory of the sainted Mr. Benjamin Hirsh who for many years was one of the leading and most beloved teachers in our Center Hebrew School.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mr. Samuel Katz of 959 Park Place on the passing of his beloved brother, David, on May 13th.

Acknowledgment of Gift

We acknowledge with thanks receipt of a donation for the purchase of Prayer Books from Mr. and Mrs. Eugene Plapinger of 916 Carroll Street in honor of their son Bruce's Bar Mitzvah.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Louis J. Gribetz of 50 Plaza Street on the engagement of their daughter, Grace to Mr. I. Leo Glasser.

Mr. and Mrs. Abraham Gross of 605 Montgomery Street on the marriage of their daughter, Joyce Carol, to Mr. Herbert W. Harrison of Perth Amboy, N. J., on May 13th.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

Shavuot, the Festival of the Torah, commemorates the giving of the Divine Law to Moses on Mount Sinai. It marks the birthdate of the Jewish religion, and is known as the most momentous event in the lives of our people. In the Synagogue the liturgy is enriched by the reading of the Book of Ruth. The story of Ruth lends particular charm to the Synagogue service by vividly portraying Ruth, the Moabitess, as one who willingly shared the fate of Israel and accepted Israel's Torah as her way of life.

The Shavuot Holiday is also closely linked with that joyous occasion in the lives of so many of the daughters of our Center—Consecration. Just as Ruth epitomizes the precepts of fidelity and devotion to our Jewish traditions, so we are confident that the young women of our Consecration class will be inspired by and will emulate Ruth when they recite the pledge:

*"Thy people shall be my people
Thy God shall be my God"*

We wish to take this opportunity to extend a hearty mazel tov to all the parents of the Consecrants, and fervently hope that they will add lustre to the name of American Jewish Womanhood, bring joy to their dear ones and glory to our people.

BEATRICE SCHAEFFER, President.

Sisterhood Celebrates Israel's Birthday

The pattern of the day having been set with the rendition of the American and Israeli anthems by Mrs. Edith Sauler, the charming wife of our Cantor, followed by a timely invocation delivered by Mrs. Dubbie Jackman, our President, Mrs. Beatrice Schaeffer, continued with the business part of the day, calling to the attention of our women dates and announcements regarding the UJA drive, several Women's League functions, Sisterhood's Breakfast to our Post-Bar Mitzvah Students, the Israel Bond Rally at Ebbets Field, Jewish Blind Day at the

Hotel St. George, and many other pertinent Sisterhood matters. The highlight of the social hour, a huge birthday cake in honor of the occasion, served as the keynote of the entire afternoon. A valiant democracy was celebrating its fourth birthday, and Jews the world over were rejoicing with Israel, proud of their share in its achievements.

A Sisterhood woman is alert to interests beyond the confines of her own doorstep, she is concerned with communal affairs which extend past the synagogue, past the school, past her home to the larger world community which today no longer has boundaries—she is part of "One World." In keeping, therefore, with our custom of reporting an annual Summation of American Affairs, our Social Actions Chairman, Mrs. Shirley Gluckstein, delivered a magnificent and stimulating survey of the world scene, turning the pages of history to past and present events on the American, international and Israeli political stage. Her extensive research proved most enlightening to the audience who learned much about the importance of studying election issues affecting the 1952 Presidential campaigns and the effects of President Truman's "State of the Union" message in which he reviewed our foreign policy and our defense program. She discussed in detail the accomplishments of the United Nations in the fields of economic, political and human rights, British accord with American aims, the Russian Trade Conference binding China and Russia into an unholy alliance, the hardships wrought by the iniquitous McCarran Act limiting immigration, and the new and less discriminatory immigration Bill proposed by Senators Lehman and Humphries, the French fears regarding Germany's recovery and resurgent nationalism.

Leading up to the special event of the day, Mrs. Gluckstein paid glowing tribute to the heroic efforts of the tiny democracy, Israel, a citadel in the wilderness of Middle Eastern intrigue. She described its economic progress, its problems, its goals, and its need for assistance. Actually, she gave a capsule history, including even its cultural aims. Mrs.

Gluckstein is to be congratulated on the deftness with which she handled her assignment, and Sisterhood is fortunate to have such a fine Social Actions Chairman.

The "Ballad of Israel," the dramatic Cantata presented by the Rockaway Park Hadassah Group, continued to carry the festive spirit of the afternoon. An original parody derived from the "Ballad of Americans," its lyrics vividly related the history of Israel from the dream to the reality. It was a delightful performance in which 17 women participated. A special vote of thanks is due to the 14 choristers, their director, Mrs. B. Taruskin, the soloist, Mrs. Helen Weber, and the piano accompanist, Mrs. Etta Schiff.

Nor did we say, "Dianu" yet! Traveling through Israel on the wings of song was indeed a pleasant experience, but to witness visually the areas depicted was truly a perfect finale to a most inspiring Israel birthday party. Thus, the closing feature of the program was an "Israelogue," a travelogue in technicolor in which it was possible to see and sense the people, places and panorama "from Dan to Elath." "So, You Want To See Israel!" carried us right to the hearts of our kin in Israel.

Kiddush

On Saturday, May 24th, the Junior Congregation and the Children's Services will enjoy a Kiddush sponsored by Mr. and Mrs. Jules Flamm in honor of the graduation of their son, Dudley, from Columbia University. Call Mrs. Fanny Buchman, PR 4-3334, if you wish to celebrate a "simcha" with our children.

Cheer Fund Contributions

In honor of daughter's marriage—Mrs. Nathan Spiegel; in honor of Lloyd's and Ilene's graduations—Mr. and Mrs. G. Altman; in memory of Maurice Boukstein's mother—Mr. and Mrs. J. Kushner; in memory of Mrs. Hyman Rothkopf—The Rothkopf family.

United Jewish Appeal Week

June 8-15

A door-to-door campaign will be conducted throughout Brooklyn, during the week of June 8-15, to help augment the contributions to the Appeal. Volunteer your services, send in your contribution and secure your friends' pledges. Israel needs money NOW. Chairman Ida Fried held a workers' luncheon in her home

(Continued on next page)

PAGING SISTERHOOD

on Monday, May 19th, to which all workers came with pledges and checks. Our hostess graciously invited the Executive Board of Sisterhood to convene at the same time.

On Monday, May 26th, Mrs. Isaac Levingson, 1320 President Street, will tender a tea to all contributors of \$18 and over. Let's all come and swell the coffers!

Omission

For the beautiful Passover exhibit table displayed at our March meeting, we wish to express our sincere thanks to Mrs. Lil Lowenfeld, our past President, and Mrs. Sadie Kurzman, one of our new members, whose interest in Sisterhood affairs is keen and willing. The display proved of real educational value to the children of our Center Academy who gathered around to enjoy the ceremonial objects on view.

Music Under the Stars
June 7

Secure your tickets for the fourth annual "Music Under the Stars," the open-air concert to be held at Ebbets Field, Saturday evening, June 7th, from Mrs. Dorothy Wisner. Phone PR 3-6973. Tickets range from \$1 to \$25. A splendid program will be given for the benefit of Israeli Cultural Institutions.

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(Continued from preceding page)

Bonds For Israel

Continue to buy Bonds, they are an investment not a philanthropy, and will prove of mutual benefit to you and your cousins in Israel. Call Ann Weisberg, ST 3-0639, and order a Bond for Fathers' Day, and for graduation presents.

United Nations Trips

June 4th and 25th

A group of Sisterhood women will visit the new UN buildings on two separate trips so as to accommodate the great demand, Wednesday, June 4th, and Wednesday, June 25th. We meet at the Center at 9:30 a.m. Make your reservations with Shirley Gluckstein, who will advise you of cost and transportation details.

National Women's League

Biennial Convention

The 1952 Convention of the National Women's League of the United Synagogue will be held in Philadelphia, from November 9th to November 14th. Arrange to join your President as a delegate. Exciting experiences. Mrs. Sarah Klinghoffer, our past President, is a member of the Convention Program Planning Committee.

Calendar of Events

Monday, May 26th—UJA Tea for donors of \$18, etc., at home of Mrs. I. Levingson.

Monday, June 2nd—Evening at 8:15. Sisterhood Installation and Closing Meeting. Installing Officer, Hon. Wm. I. Siegel; Greetings by Dr. I. H. Levinthal; special musical program.

Wednesday, June 4th—Trip to United Nations buildings. 9:30 from Center. First group.

Saturday, June 7th—Evening. Music Under the Stars, Ebbets Field.



Ownership-Management
David S. Andron
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Monday, June 9th—Sisterhood Closing Board Luncheon.

Wednesday, June 25th—Trip to United Nations buildings. 9:30 from Center. Second group.

Kiddush

A Kiddush will be tendered to the Junior Congregation on Saturday, June 14th by Mr. and Mrs. Emanuel Cohen to celebrate their presentation of a Torah to the Junior Congregation in honor of the graduates of the Center Academy and Hebrew and Sunday Schools.

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Young Folks' Week-End—June 26th; Gala July 4th Celebration

FIRST ROW BALCONY

(Continued from page 8)

poor countryman. . . . Sure, why not? I don't even know who it is, but that makes it an even better deed . . ."

The seller of the ticket could not help laughing.

"What's so funny?" Zalmon asked, somewhat injured. "Isn't it a better deed?"

"Of course," the young man blushed. "I, too, regard it as a worthy deed, that's why I am going around with the tickets." Becoming serious, he handed Zalmon two tickets in the first row, saying, "Reb Zalmon, you are getting tickets in the first row."

Zalmon felt very proud. He took the tickets, examined them on all sides, and with a contented smile took out his last two dollars.

"Here you are—two dollars . . . now, when is it?"

One of the two gave him the date of the performance.

"Very good! That's very good!" Zalmon was delighted, "I will go with my Ethel."

After the young men left, Zalmon turned proudly to his friend:

"So you, it appears, bought balcony tickets at 75 cents."

His friend was silent, but his friend's wife spoke with a sigh:

"In these days, even this comes hard, but what are you to do with a poor fellow-countryman?"

Her saddened tone roused Zalmon from his dream; he remembered that he had parted with his last two dollars for tickets in the first row.

He could sit still no longer; he left the house.

Depressed, without a nickel for carefare, he set out for home on foot, with the two tickets, first row, for his own benefit performance.

"Music Under Stars" Tickets At Center Office

The celebrated opera stars, Robert Merrill and Roberta Peters, Benny Goodman and Morton Gould conducting 86 members of the New York Philharmonic Symphony Orchestra will participate in the fourth annual "Music Under the Stars" open air concert to be held at Ebbets Field Saturday evening, June 7th. Tickets are available at the Center office. Center members are urged to order their tickets with the least possible delay. The committee in charge of this year's concert is again headed by Mr. Abe Stark, a member of our Governing Board. The Center committee in charge of the sale of tickets is headed by Mr. Saul S. Abelov, chairman, and Mr. Maurice Bernhardt, co-chairman. Members are asked to cooperate in this important venture for the benefit of the American Fund for Israel Institutions by purchasing tickets for

themselves, members of their family and friends. The prices are \$1, \$2.50, \$3.50, \$5, \$10, and \$25.

The People's Poet

(Continued from page 7)

that of all Yiddish poets, his songs have attracted composers most and have been heard most frequently at gatherings.

Whether Reizen's productivity and quality have declined may be debated. As a rule, people who mature early do not keep up their pace after the forties, and therefore Reizen has fared better than most of his type. On one point, there can scarcely be two opinions, and that is while Yiddish literature lasts, Abraham Reizen's name will appear in bold relief as one of its pillars and supports, contributing some of the gold thread which has caused the latter part of the nineteenth century to be designated the "Golden Period of Yiddish Literature."

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Edward Rosenthal, Director

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The Brooklyn Jewish Center Review

*August—
September, 1952*

ISRAEL AT HELSINKI

By BARNEY AIN

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in the Olympic Games

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXXIV

AUGUST - SEPTEMBER 1952 — ELUL 5712

No. 3

A Message For The New Year

UPON the assumption of my duties as Associate Rabbi of the Brooklyn Jewish Center, it becomes my great pleasure to greet you, the membership of the Center, on the eve of the forthcoming New Year of 5713. We are bound one to another by ties of spiritual understanding and religious aspiration. Together we are dedicated to serve God, Israel and mankind.

On the *Yomim Noraim*—Days of awe, every Jew shall be summoned by the solemn trumpet blast, and we must face without flinching the deep whirlpools of moral decision and human destiny. In this age of great confusion and uncertainty it is our religion, Judaism, which alone can enable us to stand upon our feet and meet the future without flinching.

In the faith of Israel I personally find the philosophy of life that is both true and beautiful. Ofttimes in our dark century we Jews are so caught up in the maelstrom of problems, so moved by the poignant suffering of our brothers throughout the world, and so affected by the dark shadows of bigotry here at home that we lose sight of the fact that Judaism is a solution, not a problem. The High Holy Days should remind us that if we truly seek we can find in our heritage not frustration but fulfillment—fulfillment for our own sakes and for the entire human race.

These Holy Days give us a new hope for society and the future of humanity. Our religion has expressed this idea in a vivid parable, namely, that God found

His messengers in the most unlikely place; amidst the degraded slaves of Egypt. What a sorry lot those beaten men and women were in Pharaoh's time, yet God saw in them the potentialities of prophets, kings, and saints, a new light in the world. This is one of the great truths, the major theme of the High Holy Day liturgy, that makes Judaism so valuable for our twentieth century. It assures us that what is all important is not what man is today but what he can become in the infinite tomorrow. In the language of our faith, man can repent, turn from evil and learn to do good. Despair and pessimism is not the way towards God. Judaism believes in man's abilities to achieve his redemption.

In shofar-like words, Yitzchak Lam-

dan, the contemporary Hebrew poet, sums up the directives of the Rosh Hashonah and Yom Kippur message thus:

Be courageous;

Be eternal, for the changing world is crumbling like an ancient idol and we Jews merely remain true to ourselves;

Be Jews;

Be human beings, for humanity is being denied across the face of the earth, and we Jews must remain the undaunted ambassadors, the eternal spokesmen of God to man.

May God grant us this forthcoming year vigor of body and of spirit to realize our potentialities as the reflection of the Divine spirit, and help bring redemption to a sorely tried humanity.

—BENJAMIN KREITMAN.

WESTERN GERMANY'S AMENDS

WORLD Jewry, represented by the Conference on Jewish Material Claims against Germany, and the State of Israel, have now concluded their negotiations with the Federal Republic of Germany for material compensations. These negotiations at The Hague were protracted and delicate and lasted nearly six months. Throughout these discussions the position of Israel and of the Jews of the world on the historic issues between the Jewish people and Germany remained perfectly plain. There could be discussions only about amends to be made by the Germans, at best only in part, for material wrongs committed by it under the Nazi regime. But there could be no question of forgiveness by

the Jewish people for the heinous crimes committed by the Germans. It was understood from the beginning that when the negotiations would end there would not be the usual "forgive and forget" that is customary in the case of ordinary peace treaties among former enemies at war.

The Bonn Republic, speaking only for Western Germany—Eastern has not even responded to the claim—is undertaking to pay approximately \$825,000,000 to the State of Israel over a period of fourteen years. Payment will be made in raw materials and equipment which are needed for the upbuilding of the economy of Israel. This sum includes about

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"בנינו לבנו עצמנו"

An Intimate Chat Between Rabbi and Reader

A Lost Approach To The Holy Days

THIS issue of our REVIEW appears several days before the approaching High Holy Day season. It contains greetings and good wishes for the New Year, and gives us the Synagogue service schedule for these solemn days. All of us, God willing, will appear in the Synagogue and join in the liturgy of these days, praying that Heavenly blessings may be our lot in the coming year.

The Jew of olden times had a different approach to these *Yamin nora'im* these days of awe. A month before, beginning with Rosh Chodesh Elul, he sounded the Shofar, and throughout that month he underwent a process of spiritual preparation to greet these holy days. When he entered the Synagogue on *Rosh Hashonah* he was already in the mood to enter into its spirit. The prayer service had real meaning for him. He thought of his life, his life's purpose and duties, wherein he failed and wherein he succeeded. The Holy Days became a meaningful, inspiring climax in this process of self-judgment and renewed consecration to

all that is beautiful and ideal in life.

If we could restore some of this feeling and attitude towards this penitential season how much more effective these holy days would be, and what a greater influence they would have in moulding our lives in the coming year! Let us try to recapture something of that spirit that ruled in Jewish life until a generation or two ago. Let us enter the Synagogue in an attitude of reverent awe; let us try to grasp the meaning of the ancient prayers in our service; and, above all, let our prayers come from our hearts and we can be assured that we too will undergo a process of transformation, and each of us, will become, in the Rabbinic phrase, a *briah chadashah*, "a new being," worthy of God's blessings in the year to come.

The Rabbis have a beautiful interpretation to the words of the Psalmist: "The Lord is *ori v'yisbi*, my light and my salvation." These words, they tell us, refer to *Rosh Hashonah* and *Yom*

Kippur. If we greet the New Year with the divine light of understanding, then we can hope that *Yom Kippur* will bring to us and to all Israel the salvation of true and blessed life, the realization of all our hopes and prayers.

Israel H. Peruthal

Oil in Israel

A PETROLEUM Bill, authorizing the Israeli Government to license oil prospecting in Israel was passed by the Knesset by a large majority vote. It opens the country's oil and natural gas resources to free competitive enterprise on the part of Israel and foreign concerns. The legislation safeguards the rights of the discoverer of any oil deposits, and provides him with an opportunity to profitably exploit his find. Under the regulations, no monopoly concessions will be given to any one firm, and equal opportunity will be afforded both foreign and domestic companies.

Government and foreign geologists have been making studies of likely oil bearing areas, and the mass of geological data thus collected is expected to assist the prospective driller.

The chances for finding the "black gold" are considered good by a number of oil and gas consultants to the Government. Mr. Max W. Ball, former chairman of the Oil Board of the U. S. Geological Survey, and erstwhile head of the Oil and Gas Division of the U. S. Department of Interior, has said that the possibility of finding oil in commercial quantities is "good" in areas embracing more than three-fourths of the country. A number of asphalt veins, often found in oil-bearing regions, have been encountered in various parts of the country when water borings were made, and in some instances seepage of natural gas has been observed.

EDITORIALS

(Continued from page 3)

\$107,000,000, which, in turn, will be made available by Israel to the Conference for the relief and rehabilitation of Nazi victims now residing outside of Israel. The burden which the Jewish State had to assume in the rehabilitation of over 500,000 victims of Nazi persecution will thus, to some extent, be lessened, and the process of their absorption will be accelerated.

Moreover, the provisions for indemnification and restitution to individuals for personal property losses inflicted upon them by the Nuernberg Laws for atrocities committed under German rule and occupied countries, which the Bonn Republic will undertake as a result of the negotiations, will be welcomed by many thousands of victims now living outside of Germany who will thereby be eligible to make their claim as soon as the neces-

sary legislation is enacted.

The Delegations of the State of Israel and of the Conference spoke for World Jewry when they asserted that Germany's sincerity to make amends will be tested not only by the solemn declarations of its leaders, or by its formal agreements, but by the manner and the effectiveness with which commitments undertaken by them will be fulfilled. The Western Allies gave their blessings to these negotiations. Let us hope that the judgment of the responsible leaders of Jewry and of Israel who, in the face of profound and sincere opposition, undertook the responsibility of negotiating with Germany for material compensation, will be vindicated by the good which the German payments will do in the upbuilding of Israel and in the lessening of the burdens and suffering of those who were victimized by the Nazi terror.

—MAURICE M. BOUKSTEIN.

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Barney Ain, sports writer, attended the Olympiad, at Helsinki.

ON JUNE 22, 1952, Premier David Ben Gurion presented an Israeli flag to members of the Israeli Olympic Squad who left to take part in the International Olympics to be held at Helsinki, Finland, during the period July 19-August 3. He urged the athletes to "go and compete with our and God's blessing," and emphasized the fact that this was Israel's first participation in the games. Thanks to the United States Committee for Sports in Israel, whose headquarters are in New York, a group of 25 athletes, consisting of thirteen basketball players, three male and three female track and field entrants, one swimmer, one diver and four rifle-shooters, were able to make the trip from Tel Aviv to Helsinki by way of London, Copenhagen and Stockholm. Included in the group was a basketball coach, a track and field mentor and a committee of five

A Report on Israel's First Participation in the Olympic Games

ISRAEL AT HELSINKI

By BARNEY AIN

Olympic Village, which occupied the ground floor of a two-story stucco building in a community known as Kapyla, twenty-five minutes by bus from the business center of the city. Their upstairs neighbors were the Belgian delegation. On either side of them lived the French and Yugoslavian contestants. All residential quarters were complete with kitchens and rest rooms, and also contained a steam bath, for which the larger Finnish hotels are noted.

Preparations for the participation of Israel in the International Games had been made more than a year ago, when the U. S. Committee sent Irving (Moon) Mondschein, three-time national decath-

letes to those who had not yet changed their own names.

Because the basketball team lacked good competitive workouts on its home grounds of Tel Aviv, the team got into Copenhagen as early as July 1st to play the town's best basketball club. Scoring an easy win, they went on to Stockholm to engage in two additional contests, which saw them again emerge on the happy end of the score. Both of these tilts were against Stockholm's best court aggregations. At Helsinki, in pre-game tourney matches, the team lost to the Philippine Islands by a ten-point margin. This was the same Filipino team which earned 12th place in Olympic basketball competition at the 1948 Games in London, and last year won the New Delhi title by trouncing Japan. In a second pre-tourney match with Greece the team suffered a two-point setback after leading at the end of the first half by ten points. In an exhibition match with Switzerland during the period of the Olympics, Coach Raskin's group won by an eleven-point margin. Of note was the fact that the Israeli team was a participant in the first Olympic scrimmage just as soon as the Olympic Village opened for business, stacking up against the American team, which eventually triumphed for the Olympic title in a 36-25 win over Russia.

Keen observers of basketball tabbed the Israeli cage combination as another City College aggregation, meaning "Good Passing — No Shooting." Raskin, who had captained Nat Holman's first City College court squad in the early twenties, was widely acclaimed for his coaching ability, and at the end of the Olympic session was tendered a bid to coach the Japanese entrants for the 1956 games to be held at Melbourne, Australia. The basketball squad, like Israel's other Olympic contestants, were members of either the Army or Navy and came originally from all parts of Europe. Their ages were from 19 and 24 and they were well



Israeli athletes marching into the Olympic Stadium at Helsinki

Israeli committee men.

There were no startling performances on the part of the Israelis. Those selected by virtue of past performances in their respective athletic fields were just a group of well-trained men and women helping to pave the way for future Israeli Olympic competitors.

Arriving in Helsinki, the team and committee members were housed in the

son champion, to Israel to select and train a track and field team. Three months before the games began Morris (Tubby) Raskin, the Brooklyn College cage coach, was sent to Tel Aviv to mould a formidable basketball team. And following a request from the Israel Foreign Office that all athletes taking part in the games should do so under Hebrew names, the Israeli Olympic Committee gave Hebrew

conditioned physically, particularly after spending a two-week training session in the Gallilee Mountains. All members are expected back at their respective communities to serve as team coaches and to impart their newly-acquired basketball knowledge to the groups who will be placed in their charge.

In Israeli track and field circles David Tabak was the hero when he took the 100-meter and 200-meter heats, beating a host of well known international stars. Tabak, however, didn't place in the semi-finals to qualify for any further trials. The illuminated scoreboards, which showed his name above all others as a 100-meter and 200-meter heat winner, will always be remembered by those members of the Jewish faith who were fortunate to be present at the time.

Israel also had a competitor named Gallin in the discus, a lad named Arieh Glick in the 400 and 800-meter races, and female performers Olga Winter in the discus, Temal Metal in the broad jump, and Leah Hurwitz in the hurdles. Swimming action on the part of the Israeli athletes saw Nachon Buk compete in the 100-meter swim race and Yoav Raanan, a radio man on the El Al Air Lines, take 9th place in the diving event. Raanan, when he was in the U. S. between plane trips across the Atlantic, had the help of Coach Bob Kiputh, of Yale University, at the New Haven swim pool. It was Coach Kiputh who had predicted at the outset of the swim events that Raanan, Israel's best diver, would finish among the first ten of the world in the event eventually taken by Major Sammy Lee of the U. S. diving team.

A never-to-be-forgotten scene was opening day at the Helsinki stadium, when the Israeli squad marched in the parade. They were dressed in blue jackets, grey pants or skirts, white shirts, blue ties, black shoes and light summer hats. The jackets showed an emblem containing the Israeli flag, the Olympic emblem and the word Israel in both Hebrew and English. The team was behind Great Britain in the parade, and was followed in alphabetical order by the Italian delegation. Also very much in evidence was the Israeli flag, which fluttered high above the stadium amidst the flags of the other competing nations.

The classy uniforms worn by the new

state's athletes had been presented to them by the Jewish community of Stockholm. Their workout garb was a gift of the Copenhagen Jews. The basketball and track shoes were sent by the U. S. Committee for Sports in Israel, as were the basketballs and other equipment for the practice sessions. In the Olympic Village the Jews of Helsinki had made arrangements for a kosher kitchen, and food was prepared and served by their women three times a day over a three-week span. Perhaps the greatest thrills given the groups was a house dinner at which Jewish athletes of all nations were present, and a shore dinner given them at Helsinki's best known seashore restaurant by the Jewish folk of Helsinki. Dr. Nissem, Israel's Ambassador to the Scandinavian countries, was the guest speaker at both of these unique Helsinki dinner affairs.

The team members were well received by the committee members and athletes of all nations at the Olympic Village. They were a standout group in their workout uniforms, which showed "Israel" in large block letters. Much respect was given them because of Coaches Raskin and Mondschein, who were well known figures in sports society. It is also a matter of record that when J. Sigfrid Edstrom, of Sweden, president of the International Olympic Committee, received the Israeli Olympic entry for the Helsinki Games, he immediately sent a warm letter to Dr. Nissem, stressing his gratification that Israel was taking part in the International Games.

At the conclusion of the Olympics, an expensive diving board purchased by the American group and used by the team's diver, was turned over to the school children of Helsinki for their use. Frequent visitors to the Israeli building at the Village were Colonel Harry Henshel, Charlie Greene and Bob Morrison, of the U. S. Committee for Sports in Israel, and Harold Abrahams, winner of the 100-meter race for England at the Paris Games of 1924, and now a highly-touted British sports announcer. Prior to breaking camp at the village the Israeli Committee presented gifts to Coaches Raskin and Mondschein, and Harry Werbin, noted osteopath of Kansas City, who served as the team physician. Werbin, a former steeplechaser in local Amateur Athletic Union circles, and who competed in the 1935 World Maccabi Sports



Israel's basketball team in contrast with the Japanese players.

Games held at Tel Aviv, served as the team physician. The above trio was also presented with bound Bibles in Jerusalem prior to taking off for Helsinki. In appreciation, Raskin presented a silver cup to be known as the Raskin Cup. This will be competed for annually between the basketball quintets representing Haapoel and Maccabi. Rivalry between these groups nearly prevented the selection of a representative Israeli group for Olympic competition.

Elihu Attar, official photographer of the Israeli Olympic team, was hired by the Finnish Organizing Committee to serve as one of the six official photographers at the games. Attar's photos were standouts, and bought up by thousands of visitors.

One sour note was struck in Stockholm several days before the Olympics got under way, when the track team, anxious to get in some good workouts in actual competition, withdrew from an International meet when the entry of the German squad was accepted at the last moment. Another rubarb occurred at a meeting of the International Wrestling Foundation held in connection with the Games when an Egyptian, who was secretary of the meeting, purposely failed to

call the name of Israel when reading the roll call. For this he was reprimanded by a number of delegates present. In the closing days of the games a group of Israeli tracksters, led by Coach Mondschein, participated in a special track meet held at Turku, near Helsinki.

Israel's entry in the games served to let the world know that that country is to be reckoned with on the world-wide sports front in the not-too-distant future. Its athletes were a credit to all concerned. Plans are now being made to mould together a larger and more formidable squad for the 1956 Games, and as a step in the right direction an attempt is being made to see that the World Maccabi Sports Games, to be held in Israel starting September 27, 1953, should be on a larger scale than ever before. To achieve this end, meetings were held in Helsinki and in London. It is also planned to invite such track luminaries as Harrison Dillard, who won the short hurdles race, and the Reverend Bob Richards, who captured the pole-vaulting championship. When Richards was presented with an Israeli Olympic pin at the conclusion of a "Voice of America" program outside of the Olympic Stadium, he expressed a desire to visit Israel and perform at his specialty. The Israeli pin, a gift of the Albert Einstein Lodge B'nai B'rith members to the team and committee members, were sought by all athletes of foreign countries.

Summing it all up Israel is now a full-fledged International sports country, qualified to conduct its own invitation major sports events and to compete on an Olympic basis. Will those Arab countries who have halted Israel's athletes from similar competition in and around the Mediterranean have any further excuses to keep them on their so-called sports blacklist? Today every Jew in the world who followed the activities of the Israeli Olympic Team in Helsinki feels proud of Israel's part in the Olympics. These athletes were tabbed as genuine sportsmen. The acceptance of Israel's entry in the 1956 Games has already been assured. And to those sports followers who are more interested in victories than participation, remember the Olympic slogan—*"The Important Thing In The Olympic Games Is To Compete—Not To Win."*

THE CLASSIC JEWISH SERMON RESTORED

By DR. ISRAEL H. LEVINTHAL

MUCH criticism has been hurled at the Jewish sermon heard in many synagogues of our day. "It is not a Jewish message at all," we are often told, "but a spoken editorial on some current event, a review of a current book or play, which we can read in any of our better newspapers or magazines." To our sorrow we must admit the truth of such criticism. There are of course notable exceptions, but more and more the tendency seems to be a departure from the classic pattern of the Jewish sermon that won the hearts and minds of listeners a generation or more ago.

It is therefore a singular and happy event that marks the appearance of a volume of sermons and addresses* which are Jewish to the core, both in content and in structure which inspire and instruct, and, above all, utilizes in the fullest measure the rich storehouse of our classic ancient tradition. It was a beautiful tribute on the part of Congregation Shaarey Zedek, of Detroit, to their beloved and esteemed Rabbi, Dr. Abraham M. Hershman, who has served them with distinction for almost half a century, to publish this collection of Dr. Hershman's choice sermons on the occasion of his seventieth birthday.

Dr. Hershman is indeed unique in the American Rabbinate. He has enriched Jewish scholarship and has made notable contributions in the field of Rabbinic literature. His masterly study on "Rabbi Isaac Ben Sheshet—Perfet," and his volume on "Maimonides" in the Yale University Judaica Series, have won recognition in the Jewish scholarly world. And in this new volume, "Israel's Fate and Faith," he reveals his great gifts as preacher and interpreter of our Torah.

Every sermon in this volume is a model sermon, which shows thorough preparation, fine thought, and a magnificent use and interpretation of Midrashic teaching. Rabbi Hershman knows the Midrashic and Aggadic literature and knows how to utilize this rich material and weave it into his discussions of the problems he analyzes. His sermons remind us of the

classic products of a Jellenick or Guedeman—they are intensely Jewish, they retain the content and method of the traditional Jewish sermon, and yet are modern in style and in treatment. Dr. Hershman is no stranger to the great works in English, German or in the ancient classic literature. He quotes from these writings profusely and aptly, and fulfills the Rabbinic dictum of utilizing "the beauty of Japhet in the tents of Shem."

There are sermons in this volume that were preached on all the holidays and festivals, on every portion of the Torah from Bereshit to the middle of *Bamidbar*, and on most of the special Sabbaths; there are sermonettes that he preached to his Junior Congregation, and there are also addresses delivered on important occasions dealing with special aspects of Jewish life. All the sermons are brief and to the point, and prove how much can be said—and said effectively—in limited time and space.

It is good that Dr. Hershman dates all of the sermons. Some were delivered in recent years, others several decades ago. You have here even his Valedictory address delivered at his graduation from the Jewish Theological Seminary in 1906. And yet, all of them are of the same pattern, in the classic Jewish form. Dr. Hershman evidently set for himself at the very outset of his ministry an ideal for his preaching, and he never forsook that ideal to this very day.

As one reads these sermons, one can readily understand the tremendous influence this preacher has had on a whole generation, and how he made Detroit's *Shaarey Zedek* one of the great congregations in America. The beautiful tribute which the sages pay to *Ben Aza*, one of the master preachers of ancient days, may well be applied to Dr. Hershman: "He interpreted words of the Torah, compared them with the words of the Prophets, and these he compared with the words of the Scriptures, and a fire was glowing brightly about him; his words caused rejoicing just as when they were given at Sinai."

* "Israel's Faith and Fate," by Rabbi Abraham H. Hershman, Bloch Publishing Co., New York.



The Shofar in 15th Century Europe

In his book "Days of Awe," the noted Israeli author, S. Agnon, collected a wealth of anecdotal material related to the New Year holy days. A selection from these stories is reprinted below.

ONCE our master Rabbi Hayyim of Zans (19th cent.) told a parable: There was a poor countrywoman who had many children. They were always begging for food, but she had none to give them. One day she found an egg.

She called her children and said, "Children, children, we've nothing to worry about any more; I've found an egg. And, being a provident woman, I'll not eat the egg, but shall ask my neighbor for permission to set it under her hen, until a chick is hatched. For I am a provident woman! And we'll not eat the chick, but will set her on eggs, and the eggs will hatch into chickens. And the chickens in their turn will hatch many eggs, and we'll have many chickens and many eggs. But I'm a provident woman, I am! I'll not eat the chickens and not eat the eggs, but shall sell them and buy me a heifer. And I'll not eat the heifer, but shall raise it to a cow, and not eat the cow until it calves. And I'll not eat it then, either, and we'll have cows and calves. For I'm a provident woman! And I'll sell the cows and the calves and buy a field, and we'll have fields and cows and calves, and we won't need anything any more!"

The countrywoman was speaking in this fashion and playing with the egg,

when it fell out of her hands and broke.

Said our master: "That is how we are. When the Holy Days arrive, every person resolves to do Teshuvah, thinking in his heart, 'I'll do this, and I'll do that.' But the days slip by in mere deliberation, and thought doesn't lead to action, and what is worse, the person who made the resolution may fall even lower. Therefore every person ought to exercise great caution so as not to fall even lower, God forbid."

☆

On the New Moon of Elul, the zaddik Rabbi Levi Isaac of Berditchev (18th cent.) was standing at his window. A Gentile cobbler passed by and asked him, "And have you nothing to mend?"

At once the zaddik sat down on the ground and weeping bitterly cried, "Woe is me, and alas my soul, for the Day of Judgment is almost here, and I have still not mended myself!"

☆

A certain pious man said to Rabbi Moses ben Maimon that he did not need to make the usual confession on Yom Kippur for he knew that he had not committed any of those sins, and he ought not to tell a lie to the King.

Rabbi Moses replied to him, "If you only knew, O wise one, how difficult is the service of God, be blessed, and how much one ought to serve God, you would certainly know that no day passes during which you do not do everything that is mentioned in the confession, and many other things as well. Every man is judged according to the greatness of his wisdom. So we find that David, peace be upon him, was considered guilty of adultery, although Bathsheba was divorced from Uriah, and considered guilty of his murder, although Uriah deserved death, and considered guilty of iniquity because he cut off the tail of King Saul's robe, even though Saul was pursuing him. For a man's judgment and punishment depends on what he is. Now, for these very words which you have spoken, you, too, are destined to render an account."

☆

A tale is told of a certain hasid who went to see his rabbi. Before entering the house he thought to himself, It might be worth while to receive the "forty stripes,"

HOLIDAY TALES

so that the zaddik will find no defect in me. He was still thinking of this when the door opened, and he entered. Greeting him, his rabbi said, "What is the reason why the sages, of blessed memory, took one from the forty stripes, making them thirty-nine, when it is written in the Torah, 'Forty stripes he may give him?' (Deut. 25:3). Yet the sages commanded that only thirty-nine stripes be given. The reason is that when a man commits a transgression and is flogged, perhaps if he received a full forty stripes according to the letter of the Torah he might think that he had wiped away his iniquity. Therefore, the sages, of blessed memory, took one from the forty in order that the sinner might know that he had not yet received all his punishments, and had still to better his ways."

☆

It is told of the pious Rabbi Aaron of Karlin (18th cent.) that once he was the Reader during the Morning Prayer of Rosh ha-Shanah. When he began to sing "The King" he cried and wept so bitterly that he was not able to continue. He was afterward asked what had happened. He replied that he had been reminded of the saying of the sages, of blessed memory: "When Rabban Yohanan ben Zakkai appeared before (the Roman Emperor) Vespasian he said, 'Peace unto you, O king, peace unto you, O king.' Said Vespasian to him, 'If I am a king why have you not come to me until now?'" Said Rabbi Aaron, "When I began to sing 'The King,' my heart grew sad within me, for He is a king, and I have not come before him until now to turn in Teshuvah."

☆

Once the Baal Shem Tov (18th cent.) commanded Rabbi Zev Kitzes to learn the secret meanings behind the blasts of the ram's horn, because Rabbi Zev was to be his caller on Rosh ha-Shanah. So Rabbi Zev learned the secret meanings and wrote them down on a slip of paper to look at during the service, and laid the slip of paper in his bosom. When the time came for the blowing of the ram's horn, he began to search everywhere for the slip of paper, but it was gone; and he did not know on what meanings to concentrate. He was greatly saddened. Broken-hearted

COLLECTED FROM RABBINICAL SOURCES

By S. AGNON

he wept bitter tears, and called the blasts of the ram's horn, without concentrating on the secret meanings behind them.

Afterward, the Baal Shem Tov said to him: "Lo, in the habitation of the king are to be found many rooms and apartments, and there are different keys for every lock; but the master key of all is the ax, with which it is possible to open all the locks on all the gates. So it is with the ram's horn: the secret meanings are the keys; every gate has another meaning, but the master key is the broken heart. When a man truthfully breaks his heart before God, he can enter into all the gates of the apartments of the King above all kings, the Holy One, blessed be he."

☆

A certain villager used to pray on the Days of Awe in the House of Prayer of the Baal Shem Tov (18th cent.). He had a boy whose wit was dull and who could not even read the letters in the prayer book, much less recite a holy word. His father never brought him along to the city, because the boy was completely ignorant. But when the boy became Bar Mitzvah, his father took him with him to the city on Yom Kippur, so as to be able to watch him and keep him from eating from simple ignorance on the holy fast day.

Now the boy had a little flute on which he used to play when he sat in the field tending his flock. He took the flute with him from home and put it in his coat, and his father did not know about it. The boy sat in the House of Prayer all Yom Kippur without praying, because he did not know how. During the Additional Prayer he said to his father: "Father, I want to play my flute." His father became terrified, and spoke sharply to the boy. The boy had to restrain himself.

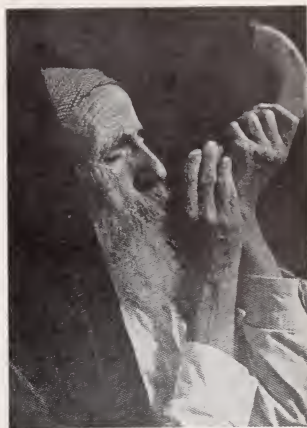
During the Afternoon Prayer the boy repeated again: "Father, let me play on my flute." Again the father spoke sharply to his son, and warned him not to dare do such a thing. But he could not take the flute away from his son, because of the prohibition against unnecessary handling on Yom Kippur.

After the Afternoon Prayer, the boy said again: "Please let me play on my flute." Seeing that the boy was anxious to play on his flute, his father said to him: "Where is the flute?" The child pointed to the pocket of his coat. The father took the child's pocket and held it in his hand, to keep the boy from taking out the flute and playing on it. Holding the pocket with the flute in this way, the man stood and prayed the Closing Prayer. In the middle of the prayer, the boy forced the flute out of his pocket and blew a blast so loud that all who heard it were taken aback. When the Baal Shem Tov (who was the Reader) heard the sound, he shortened his prayer.

After the prayer the Baal Shem Tov said: "With the sound of his flute this child lifted up all the prayers and eased my burden. For this child does not know anything, but, by dint of his seeing and hearing the prayer of Israel all of this holy day, the prayer's holy spark kindled an actual fire in him, and the flame of his longing burned higher and higher until his soul nearly expired. Because of the strength of his longing he played the note of his heart truly, without any distraction, for the sole sake of the Name of God. Now, the clean breath of his lips was very acceptable to Him, and by this means all the prayers were lifted up."

☆

Why do we say the prayer beginning, "Forgive us," during the Evening Prayer at the close of Yom Kippur; lo, Yom Kippur has already made atonement for all sins? This may be compared to a parable about a king who was passing through a field. A countryman saw him and kicked him. The king's men wanted to kill the man. But the king said: "Let him be, for he does not know who I am. If he knew me, he would not have done what he did; put him in a school, and let him get understanding and manners." They put the man in a school, and he became a man of understanding. When he saw the respect the king was held in, and remembered what he had done to the



The Sfor in Israel today

king, he grew faint with shame and began to cry, "Forgive me!" For all the time he had been a coarse man he had not known how great his sin was, and it had not been clear to him in what way he had sinned.

So it is with us. So long as we are filthy with transgressions, we do not know either the depth of our sin or the greatness of the King who is King over all kings, the Holy One, blessed be he, against whom we have sinned. Now that we have cleansed ourselves, and our transgressions have been forgiven, we are ashamed over our past and beg: "Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed."

New Year Israel Stamps

An issue of four new stamps in honor of the New Year 5713 will be issued in Jerusalem during the Hebrew month of Elul (September). The stamps will illustrate themes taken from the book "Song of Songs" by Solomon.

The Government of Israel has announced that it will now be necessary for visitors to Israel to have a typhoid injection certificate in addition to the small-pox inoculation certificate. This new ruling has been put into effect to protect tourists who, during their stay in Israel, may eat unwashed fruits and vegetables.



Franz Rosenzweig

FIFTY years ago a Jewish philosopher had proved that there was a deep-rooted similarity between Judaism and German culture, and there was hardly a Jewish mother in Germany who did not dream of seeing her son in due time a Professor in a German university.

This was the world in which young Franz Rosenzweig grew up. Whoever had the good fortune to know his parents—the gifted generous businessman who was one of the first citizens of Cassel, a lovely hilly town in Southern Germany, and the clever and sensitive woman who was receptive to every new thought, will readily understand what a long way their son had to go if he wished to live the life of a believing Jew. His parents were cultured, wealthy, ardent German patriots; and their son was brought up like the other brilliant Jewish boys of his generation, to be interested in music, art and the sciences, but not at all in Judaism. He began by studying medicine in Munich, then turned to history. He led a typical student's life, skiing in winter, climbing the mountains in summer.

Still, a memory which could never quite die lived on in his heart. There was an old uncle who lived in his spacious childhood home, the white Rosenzweig villa on the Terrace in Cassel. He was Adam Rosenzweig, who had been an

THE STORY OF FRANZ ROSENZWEIG

By BERTHA BADT-STAUSS

engraver and a friend of all the German artists, but had also remained an enthusiastic Jew. One day old Adam took his nephew aside and roughly taking hold of his shoulders said, "Al tifrosh me amecha! (Do not forsake your people!)" He said it in Hebrew.

The boy never forgot the words, and they must have come back to him whenever a close friend or relative went the way logically indicated by his upbringing—to conversion. But to the amazement of his parents, Franz fully agreed with them. It seems as if he himself contemplated baptism. But ever since he had begun to think seriously he had set for himself the principle, "Truth above all." This quest for truth held him back, for he asked himself, "How can I give up a faith which I don't know?" And so he set out to learn.

First, he went to Berlin and studied Hebrew with old Rabbi Sonnenschein until he "knew about as much as an average present day 'Rabbiner.'" At the same time, he sought out the two leaders of Jewish thought then living in Berlin, Hermann Cohen and Martin Buber. Soon young Rosenzweig became a favorite pupil of Cohen, the philosopher of rational Judaism; he also met Martin Buber, the re-discoverer of Hasidism, who was destined to play an important role in his own life. Then he performed one more significant action: He attended the Rosh Hashanah and Yom Kippur services in a small, orthodox synagogue in West Berlin.

That was where we met him, the brilliant boy with the high forehead and searching eyes. But we did not know that soon after that memorable Yom Kippur, he wrote a letter to a friend, "I am sorry that I shall have to disappoint you: after all, I have decided to remain a Jew!"

Nobody ever heard from Franz Rosenzweig himself how this miracle of a spiritual conversion was wrought. But his sensitive mother guessed that the unique spectacle of the Jew on Yom Kippur, the Jew alone with his God, brought about the return of the lost son; and we might confirm her belief by a personal experience. Soon after the Holi-

days, Franz Rosenzweig came to our house and asked to read the Hebrew Prophets "with all the commentaries." Never shall I forget those hours of learning.

Alas they were soon to be interrupted by the War of 1914. The student had to enlist. But he never allowed the war to interrupt his own work. From the trenches, in the daily presence of death, Private Rosenzweig began expressing his thoughts on postcards which he sent to his mother. The messages increased until they reached thousands, all in his almost illegible handwriting. The mother was as clever as she was devoted to her only son, and she deciphered and copied this unique literary material. It contained the first draft of Rosenzweig's great work, "The Star of Redemption," "which drew the sum of my spiritual existence," as he himself described it. Shortly after the war ended the book was published.

"The Star of Redemption" expressed a new philosophy of "living" Judaism, a new answer to the eternal questions which differed widely from the answers given by the rational Judaism of Cohen, or traditionalism. The answer encompassed a faith which had not only been inherited but which had been drawn out of all the agonies of existence; it was a way of thinking, and it strongly influenced a new Jewish generation. The three great chapters of his book, "Creation—Revelation—Redemption," reveal the different positions of Judaism and Christianity: Judaism, the religion of Eternal Life, and Christianity the religion of the Eternal way. He showed that Judaism need not only be a system of "Ethical Culture" which had been accepted by all mankind, but that the ancient faith of the Prophet and Rabbi was vital to that real "existence" for which the new generation was longing.

This new conception was not the only gift of the war years to Private Rosenzweig and to his fellow Jews. In the Balkans he met another kind of Jew; in Warsaw he saw a Jewish people who were not all the well-educated lawyers and doctors that the contemporaries of his parents seemed to be. A little boy in

Ueskueb asked the young scholar: "Why do you always write for the Germans? Why don't you write for the Jews?" Franz told of this experience to his mother and added that he would have liked to embrace this little ambassador of the Jewish people.

The little boy did not know what was in the *Rucksack* of this strange soldier. Franz Rosenzweig sent to his great teacher, Hermann Cohen, a significant booklet: *Zeit ist's*, "It is Time." This dealt with the main question affecting Jewish life everywhere in the world, Jewish education, and became instrumental in the establishment of a new Academy of Jewish Science in Germany. This institution enabled Jewish scholars to publish their researches. After the war Rosenzweig wrote an additional section, *Bildung und kein Ende*, "Learning Without End," brought about the foundation that dominated Rosenzweig's life, the first "Free House of Learning," Lehrhaus, in Frankfurt. The first Director was Franz himself, and he remained its guiding spirit as long as he lived.

The very last word in "The Star of Redemption" was dedicated to the goal of all his philosophy: "To life—" He did not plan to write any more books after this; he wanted to live, and to prove through his actions the validity of his thinking.

Life had its own tragic answer to this design. Soon after the war, after Franz Rosenzweig had married and established a Jewish home in Frankfurt, sickness doomed him to a painful, crippled life and an early death. A gradually progressing paralysis seized the sturdy man; at first he was unable to walk, then he could not move his limbs. Still he kept on working: he translated Jehudah Halevi, he wrote his deep-rooted essays, he even undertook with his friend, Martin Buber, the immense project of translating the Bible in a completely new way. This rendering was not only faithful to the written word but also to the spoken sound of the Hebrew language. Today, when the German Jews are once more scattered all over the world, this wonderful work seems like the last proud gift which the Wandering Jew left to the country of Moses Mendelssohn and Lessing.

Rosenzweig died in 1929. During the years of his illness, his sickroom in Frankfurt became a sort of sanctuary for the German Jews, and a number of non-Jews

too. Nobody described this unique man and his battle with death better than the poet Karl Wolfskehl, himself doomed to die in exile some years later. "Near Franz Rosenzweig," he wrote, "one came to oneself, was relieved of his burdens, his heaviness and constriction. . . . His very listening was eloquent in itself." God loved this man for he was spared the terrible spectacle of the catastrophe that overtook the German Jews four years later.

Soon, the first biography of Franz

RISHON LE-ZION CELEBRATES ITS BIRTH

THE city of Rishon Le-Zion the first Jewish settlement to take root in modern Palestine recently marked its seventieth anniversary with celebrations that brought many a wistful tear to the eye of Israel's veteran settlers. On a sand dune west of the city—symbol of the expansion that is yet to come—government officials stood with grizzled farmers who had come from all over the country to join in the festivities.

Twenty thousand people watched youth organizations from the city put on a pageant depicting the growth of the settlement. Earlier in the day crowds had assembled at the monument erected to Baron Edmond de Rothschild, the "Father" of the settlement who had helped it in its early days.

Rishon Le-Zion, which today represents the pioneering spirit of the early settlers of the country, was founded in 1882 by a group of ten young men from Russia whose aim was "to establish a settlement to till the soil in the Holy Land of our brethren in Israel under the name of Rishon Le-Zion, the first in Zion." The young pioneers, part of a group known as the "Bilu" from the Biblical words "*Bet Ya 'acov, l'chu v'nalcha*" ("Oh House of Jacob, Come Let Us Go Up") purchased 423 acres of marshland and set up tents. The young settlers, none of whom had ever been a farmer before, set about to drain the land and make it able to bear crops. There was no fresh water available and what little reached the group had to be brought by cart over long distances.

Rosenzweig, written by Dr. N. N. Glatzer, will be published here in America by Farrar, Straus and Young. It will contain many translations of his writings. We will become better acquainted with the last philosopher of a new "existential" Jewish philosophy as some other American philosopher noted. And then the dead man will indeed, as he foresaw in his letters, "open his mouth wide. . . . And he will proclaim that Buber and Cohen, race and religion, are one." He will proclaim "the Unity of Israel."

Malaria and other diseases decimated their numbers. Finally their plight attracted the attention of Baron Edmond de Rothschild, a wealthy philanthropist in Paris. Fascinated by the attempt to revive Jewish life in Palestine and impressed by the heroic efforts of a small group, he granted them a small loan to purchase equipment to dig for water. Months later at a depth of 150 feet, water was found. This gave new life to the settlement; gardens were laid out, vineyards planted, and under the tutelage of the Baron's representatives who were experts in the field, a wine industry was established which today is the largest in the country, and which has won for itself an international reputation. Last year the last of the Bilu members, Mr. Menashe Meyerowitz, passed away, bringing to an end a glorious chapter of pioneering.

Not only wine has come out of Rishon Le-Zion. The city has produced notable ideas as well. In this community equal rights were first granted to women, the country's first "Town Hall" was established, the first elementary school and hospital were built. Among the early workers of Rishon was Israel's Prime Minister, Mr. David Ben-Gurion who was employed in the wine distilleries.

The city, recently granted municipal status, now numbers close to 23,000 inhabitants, its population having doubled since 1948. Only twelve kilometers from Tel-Aviv, the city is expanding rapidly, and is located on some of the best watered land of the country.

The following article was recently published as an editorial in the "Zionist Newsletter" of Jerusalem. It is an important and authoritative comment on the Sabbath observance situation in the new State.

THE Israel press and public have been taken up with a three cornered topic, a kind of "triangle" affair, which by reason of its spiritual complications renders the adoption of a detached attitude very difficult indeed, but, nevertheless, warrants some sort of presentation to Jewry outside of Israel, whose curiosity is quite naturally aroused by what is going on inside Israel.

Whilst the right to interfere in Israel domestic affairs belongs to its citizens alone, questions of a broad spiritual Jewish significance must of necessity concern Zionists wherever they may be and indeed the way Israel handles her many problems must be of special interest to Jews everywhere.

A prerequisite to such interest and concern is informed and objective acquaintance with the basic ingredients of the Israel scene and the cross currents of opinion in this country seething with newcomers from all parts of the globe.

The three corners of this triangular debate are (1), the measures taken by the Minister of Transport in accordance with the Cabinet decision to conserve fuel which include the stoppage of private cars and trucks on two days of the week, one of which must include the Sabbath and the choice of any two days of the week for taxi drivers; (2), the theological implications that exist, or have been seen to exist, in the shape these economic measures have taken, and (3), the bomb outrage, directed against the person of the Minister of Transport, an orthodox Jew and member of a religious party, which, fortunately did not result in the world seeing for the first time the spectacle of the assassination of a Jewish Cabinet Minister in the new State of Israel.

The last of the above-mentioned subjects is perhaps the most serious and yet least delicate aspect of the whole situation, in the sense that the condemnation of such a dastardly action was unanimous from all sections of the Israel public and press.

However strongly any section in Israel

A DILEMMA IN ISRAEL

By ARYEH NEWMAN

may have felt about what they considered to be the ill-judged nature of the fuel saving measures, however, sensitive any section may have felt about theocratic and religious currents in the State, there is not one of them that has not shrunk back in horror at the prospect of force and terror of the most primitive kind rearing its head in the State.

"The bomb that exploded in the entry to the Minister's residence has shocked the Israel public to its very depths," wrote *Al Hamishmar*, the organ of the Left Wing Opposition Labor Movement in Israel which has a completely secular approach to problems, and its reaction is typical of that of the whole Israel public. This newspaper continued: "Whoever the perpetrators, no one will regard them as anything else but criminals. . . . It is no extenuation for their crime that the bomb, by sheer luck, took no toll of human life. Far as we are removed from the outlook of Mr. Pinkas we will find other weapons and other means against his policy. Bomb throwers must be punished and removed from our midst as a foreign and hostile body."*

However, the deeper question of the issues involved in analyzing the psychological factors responsible for the deeds and outlook of the misguided perpetrators of the outrage and the "Canaanite" Group, with which they had or have affinities, is of a much more controversial nature. The principle of the responsibility of every Jew for the acts of his neighbor is still valid today in the era of statehood as it always was in the past. Without entering into the domain of religious controversy and the extent or obligation of Jewish observance, the importance of a profound moral basis for education, for which there is no better source than the rich Biblical and post-Biblical traditions of our people which have been the life blood of Jewish existence, would seem to call for even greater emphasis. Bialik, put his finger on these problems as he saw it against the background of contemporary Jewry in 1932. In his introduction to his popular edition of the Mishna, that exact and crisp record of

Jewish law, he writes: "Contemporary Jewry derives its sustenance chiefly from the *Aggada* (treasure house of Jewish folklore). Its practical aspect is being progressively ignored. The fundamental principles of obligation, the sense of duty in Judaism, is being undermined. Soon we shall be faced with a Judaism which is a 'free for all,' a Judaism dependent on temperament and characterized by verbiage. The collective will and the ability to act is becoming weaker, not only in the 'religious' sphere, but in all spheres." Bialik's analysis of Judaism and Jewish culture, expressed in the few, though remarkable, essays that he wrote, are well worth pondering over in any attempt to evaluate, define and map out a path for Jewish culture.

It is now our turn to deal with the first aspect of this three-cornered situation of which in reality the other two were repercussions. The Israel public has been brought face to face with yet another trial consequent upon the burden of immigration and absorption it has shouldered, in the shape of drastic fuel-saving measures. The severe shortage of fuel made it imperative for the government to institute cuts which were bound to affect deeply the life of every citizen and make inroads on the little comfort he is still able to enjoy in these times of scarcity and inflation.

As previously mentioned, the government decided that all vehicles, save those on various government and essential services, should rest on two days per week, the days in question to be marked clearly on windshields. Such a policy was adopted to obviate a system of petrol rationing, which, it was felt, would overtax the administrative and police forces available. A distinction was however made between taxis, which in this country of little railway traffic, many roads and bus overcrowding, play an important role in public transport, and private cars. The former were allowed to choose their own rest days, the latter only one of them, the other having to fall on the Sabbath.

It is not our intention here, nor would

* David Z. Pinkas has since died of a heart attack probably caused by this act of terrorism.

it be desirable or fruitful for us to evaluate the decisions of the Israel government or its Ministry of Transport in this connection. What is of interest to Jews naturally concerned with trends in Israel life is the debate on the religious character of the Jewish Sabbath, which these measures rightly or wrongly aroused.

The Jewish Sabbath is admittedly one of the essential values in Jewish life and an integral part of Jewish-Zionist identity. True, the problems regarding its observance in whatever form are vastly different in the Diaspora from Israel, but no evaluation or basic attitude to the Jewish heritage can be taken up without reference to the Sabbath. In Israel controversy was all the more intensely focused on this question as the result of a decision (which has since been revoked) of the taxi companies, in protest against the measure, to choose Friday and Saturday as their two consecutive days of rest, so that the first Sabbath on which the Government's measures came into force resembled more or less that most ardently desired by the religiously observant section of Israel's Jewry.

The Government's attitude was that the measures were designed to ban luxury travel, which naturally applied with greatest force to car outings on the Sabbath. Whether or not economic reasons were paramount in the instituting of these measures, the results were that large numbers of the Israel public felt they were being dragooned into religious practice and an orthodox observance of the Sabbath which was far from representing their true attitude to the day.

The Israel press has carried articles by thinkers and writers of all parties on the subject of Sabbath observance, opinions being divided, though for different reasons, between advocacy of the traditional Scriptural Sabbath, with all its prohibitions, and the secular rest day for outings and recreation characteristic of the modern non-Jewish community in most countries and climes.

Writers have argued with persuasive-ness and passion for their own points of view, though it is patently obvious that all the eloquence of the partisans of strict Sabbath observance will not succeed in convincing those who oppose what they term "medieval anachronisms" and vice versa.

Nor all the advocates of the "orthodox" Sabbath belong to the camp of the religious observant. Two writers of the Israel Labor Party, one a member of Daganian, came out strongly in favor of the more or less traditional form of the Sabbath on the grounds of "keeping the peace" and the maintenance of the unique spiritual character of the Jewish Sabbath as distinct from the rest days of other nations and faiths, and in the absence of any substitute of a Jewish nature having evolved in Israel.

These again, however, were strongly rebutted by others who considered it was ridiculous to force on the majority of the people a practice which went against their own beliefs and habits. The Jewish Sabbath was the only day in Israel when people could get away from the stuffy towns and get a breath of fresh air in the country, a breeze and a dip at the seaside and visit their friends and relations. "The state did not arise either to undermine religion or to strengthen it. The matters concerning the intensification of religious observance are the business of believers alone, and only they are entitled to advance their own ideas by suitable methods. And if the disintegration of the religious framework as interpreted by its contemporary adherents is to come about, it will not be saved by police methods!"

It is patently obvious that to bridge the secular and religious viewpoint with regard to Sabbath observance, just as with many other Jewish religious issues, is no easy task. In the adult stage no amount of oratory will change fixed attitudes and opinions, and it is this divergence of outlook which was originally responsible for the effort to keep cultural issues out of the Zionist Movement in order to concentrate on the realization of the practical political and settlement tasks.

Cultural issues, the spiritual face of Zionist work, could, however, not be separated from its practical aspect, and the solution arrived at was the granting of autonomy for the different cultural streams within the movement. When these problems became more acute with the establishment of the state, the policy of the Israel Government, in particular that of its Prime Minister, has been to

(Continued on page 39)

Comments on Books

Benjamin Disraeli—Earl of Beaconsfield.

By Cecil Roth. Philosophical Library.

Embodied in this 194-page biography by the noted British Jewish historian and scholar, Dr. Cecil Roth, is a concise description of Disraeli's family origin, literary career, political activities and rise to the position of Prime Minister of Great Britain. Dr. Roth stresses Disraeli's Jewish background, the influence of his racial origin on his career and the interest he displayed in Judaism despite the fact that having been baptized at the age of twelve he lived and died as a member of the Christian Church.

Opportunities in Jewish Religious Vocations. By Walter Duckat.

It is estimated that about 40,000 persons are engaged professionally in serving the religious, cultural and communal and philanthropic needs of American Jewry. Mr. Duckat has written the first book of its kind, dealing not only with "religious" vocations as the title of the book implies, but with all vocations serving the Jewish community. He includes information about experience necessary, salaries, and a brief chapter devoted to Jewish vocations in Israel.

The Arab Refugee Problem. By Joseph B. Schechtman. Philosophical Library.

The Arabs who abandoned their homes in Palestine and fled to the neighboring Arab countries have created a refugee problem and become a financial burden to the United Nations. Mr. Schechtman has written a well documented study of the origin and the responsibility for this problem, stressing the difficulties of repatriating these victims of the political machinations of their countrymen, who use them as a football in an endeavor to destroy the existence of the State of Israel.

Mordecai M. Kaplan: An Evaluation.

Edited by Ira Eisenstein and Eugene Kohn.

American Jewry recently celebrated the seventieth birthday of Dr. Mordecai M. Kaplan, founder of the Jewish Reconstructionist movement, Professor at the Jewish Theological Seminary and leader emeritus of the Society for the Advancement of Judaism. This book of fifteen essays by his former pupils now occupying positions of leadership in the American rabbinate, is a fitting tribute to one of the foremost students of American Jewish life.

—J. G.

NEWS OF THE MONTH

PRESIDENT Truman appointed a special seven-man commission, headed by former Solicitor-General Philip B. Perlman, to study inequities in the McCarran-Walter Omnibus Immigration Act.

Mr. Truman appointed the commission because of his displeasure over the passage of the act despite his veto and the failure of Congress to appoint a commission to study immigration problems. He had suggested such a commission in his veto message. "I do not believe the matter should remain where the Congress left it," Mr. Truman said.

The commission was urged to give special consideration to requirements and administration of laws on admission, naturalization, denaturalization and deportation of aliens; admission of immigrants in the light of economic and social conditions and the effect of U. S. immigration laws including the national origins quota system, on the conduct of American foreign policy and the need for authority "to meet emergency conditions such as the present over-population of parts of Europe and the serious refugee and escapee problems in such areas."

Informed sources believe that President Truman may have had the State Department Visa Division's practice of listing Jews as such on visa applications in mind when he said in his statement that "the problems of immigration policy grows more pressing and the inequities fostered by the new law require careful examination."

Secretary of State Dean Acheson said he knew nothing about the practice by the Visa Division of the State Department which requires the identification of Jews as such on visa applications.

The Secretary made this reply when asked at his press conference if he could comment on protests addressed to him by members of Congress and Jewish organizations based on the specific listing of Jews by the Visa Division, which makes no similar designation of members of other religious faiths. The Department previously had made known that

replies were being drafted to letters on this topic addressed to Mr. Acheson.

Rabbi Irving Miller, president of the Zionist Organization of America, has cabled Israel Premier David Ben Gurion accepting his invitation to come to Israel to discuss various Zionist problems with him.

A record 350,000 pupils of kindergarten and elementary school age returned to school throughout Israel to find the school week reduced by from two to four hours. This reduction, along with the request to teachers to work two additional hours per week without overtime pay, are designed to cope with overcrowded conditions and the lack of qualified teachers. In villages where new immigrants live, the school week will remain at 26 to 36 hours per week.

Austrian Chancellor Leopold Figl has promised to set up a committee to investigate the compensation claims of Austrian Jews who were formerly interned in Nazi concentration camps and were conscripted for slave labor.

The Chancellor made this pledge in a letter to Simon Wiesenthal, president of the Jewish Central Committee of Linz, who, in the name of 30,000 former inmates, wrote to Figl pointing out that thousands of Jewish victims of Nazis had been assigned to Austrian firms as slave laborers on construction and industrial work. In his letter, Wiesenthal suggested that a special fund be set up to which Austrian firms who employed Nazi slave laborers would contribute.

Italian textbooks are being examined with a view to determining whether they contain anti-Semitic bias. The investigation is being supervised by Dr. Baruch Sermonetta, under the auspices of the Union of Italian Jewish Communities and the World Jewish Congress.

A "MacArthur for President" rally in Denver by Gerald L. K. Smith's "Christian Nationalist Party" was converted

into an anti-Semitic demonstration when Don Lohbeck, one of Smith's key aides and principal speaker at the meeting, launched into an attack on the "internationalist-Zionist-Jewish combine" and bitterly assailed the Jews. 93 people attended the rally at a local hotel.

The Labor Zionist Organization of America has decided to build a labor college in Jerusalem in honor of the organization's golden jubilee next year.

Of the 3,000,000 Jews who resided in the Soviet Union at the beginning of 1939 there are now only 1,500,000 left, according to the *Yugoslav Review of International Affairs*. The Belgrade publication said that of 100 Soviet generals who have recently retired, or "died suddenly," 63 were Jews. It asserted that 30 percent of the Jews in the Soviet Union are in concentration camps.

Pointing out that during the Nazi invasion of Poland many Jews fled to Russia, and that there were an additional 2,000,000 Jews in Soviet-annexed Polish territory in the early stages of the war,

"TIME" FLARES UP AGAIN

"**T**IME" magazine charged that the United States Government has "antagonized" the entire Arab world but is determined not to offend Israel because of the "Jewish vote in November."

This allegation was made in the September 8th issue of the magazine in an article of the new Egyptian military dictator, Gen. Mohammed Naguib. It quoted Naguib as referring to Israel as "the enemy on our eastern frontier." Discussing the question of American military aid to Naguib, *Time* said: "U. S. foreign policy has already antagonized the whole Arab world by giving aid to Israel, but the State Department still seems determined to do nothing that would offend Israel. Thought of the Jewish vote in November is an added reason for the administration's attitude."

the Yugoslav organ says that even if the Nazis killed about 1,000,000 Jews during their occupation of Soviet territory, Moscow does not account for about 2,500,000 Jews.

The Yugoslav publication stresses that

"not one of these missing Jews has moved to Israel because it was the U.S.S.R. that raised the greatest difficulties for Jews who want to emigrate." It draws attention to the fact that during the past several years nothing has been mentioned about Jewish autonomous region of Biro-Bidjan, or the Jewish colonies in the Ukraine and in Crimea.

A large number of Jews have been arrested in several Rumanian cities, including Bucharest, Brasov, Cluj and Galatz in renewed mass arrests, according to unconfirmed reports reaching London. They were removed from their homes to unknown destinations, the report stated.

The same reports stated that Jews were also seized in Czechoslovakia and Hungary the majority of them employed in government offices.

David M. Johnson, permanent representative of Canada to the United Nations, deposited his government's ratification of the Convention on the prevention and punishment of the crime of genocide. Canada is the 40th country to become a party to the Convention which outlaws genocide—denial of the right of existence of racial, religious, ethnic or national groups—as a crime under international law.

Chilean Jewish leader, I. Arensburg, visiting England, said he had grave fears about the "vicious anti-Jewish propaganda being conducted by sections of Chile's large Arab population." He said the Arabs had been using time allotted to them on the Chilean radio to foment anti-Jewish feeling and had also disseminated anti-Semitic leaflets.

Alarmed at the increased emigration of Germans to Australia which brings many Nazis into that country despite the official screening, the Executive Council of Australian Jewry sent a protest to the Australian Government and requested an audience for Jewish leaders with members of the Cabinet on this subject.

The Council also advised its affiliated bodies to organize protest meetings against the immigration agreement between Australia and Germany. The Jewish community is deeply shocked by the agreement signed recently in Bonn by Australian Immigration Minister Harold Holt which provides for the admission of

10,000 German families next year and an even larger number for each of the following four years, beside the 12,000 who arrived here recently. The 54,000 member community views with alarm the growth of the German element in Australia.

The Association for Freedom and Justice of Bavaria demanded an immediate government investigation into the background and conduct of the trial of the late Philip Auerbach, one-time head of the Bavarian State Restitution Office, on charges of fraud in office. Auerbach was convicted by a five-man court, three of whose members were former Nazis. Immediately after his conviction last month he committed suicide.

The Axis victims League of New York and the New York Committee for Fair Play in the Auerbach case have asked the Bavarian Ministry of Justice to take disciplinary action against the presiding judge in the Auerbach trial because he

had stated that "Rabbi Ohrenstein and Auerbach had not said the full truth for religious and ethnic reasons." The Ministry was also urged in the future not to use judges with Nazi records in trials involving Jews.

Meanwhile, Joseph Klibansky, chief defense counsel for Auerbach, said here that he welcomed contempt proceedings against him by the Bavarian Ministry of Justice. He said he would thus be given an opportunity to show the "real background of the Auerbach trial."

Dr. Klibansky also charged the Bavarian Justice Minister with "clear anti-Semitic tendencies" for having asked for proceedings against him, and not against Auerbach's second defense counsel, Dr. Panholzer, who "made the same statements."

A documentary film on the economic and cultural development of Israel is being prepared by the Fehse Film Company of Freiburg, Germany, at the suggestion

THE "FATHER of PALMACH" PASSES

A SADDENED Israel said farewell to Brigadier Yitzhak Sadeh, who died on August 20th. Brigadier Sadeh was buried in the cemetery of Givat Brenner, a collective settlement a few miles south of the city of Rehovot. The body was carried to its last resting place in an armored car in which two brigadiers and six colonels mounted an honor guard. At the grave, next to that of Sadeh's wife, a battery of four guns fired a salvo of eight rounds as the 62-year old fighter was buried.

Deputy Speaker of the Knesset Sheffer paid the respects of the Parliament to the deceased, a signal honor rarely afforded non-members of the House.

With the passing of General Sadeh has gone one of the most colorful figures of Israel life. Yitzhak Sadeh was active in the Hagana (the self-defense organization of Palestine Jewry which later developed into the Israel Defense Army) as far back as 1920. In that year he was the assistant to Joseph Trumpeldor, the one-armed hero of Tel Hai, who was the head of Hechalutz, an organization of pioneers who came to settle Palestine. In 1936 Sadeh was the commander of the Har Tuv settlement (about ten miles east of Jerusalem) during the Arab riots.

Shortly afterward he organized the famous "Plugot Hasadeh" (Field Battalions), the first mobile units of the Hagana. These battalions later became the nucleus of the field forces of the Hagana defense units.

Sadeh was one of the organizers of the Palmach, the Commando troops of the Hagana, and became its first commander. In 1946 he assumed command of the Hagana, filling that post in the absence of General Dori, who was abroad at the time. During the War for Liberation, General Sadeh was placed in charge of a brigade which lifted the siege of the settlement of Mishmar Haemek, and drove the invading Syrian forces out of the area. Later placed in command of an armored brigade, he participated in the Lydda and Ramleh campaigns and broke the siege of the Negev settlement, Negba.

General Sadeh, who was known as the "Father of the Commandos," was also a writer. He published a number of books, the last of which was the first volume of his memoirs, which appeared two months before his death. A member of the Mapam Party, he was elected to the Tel-Aviv municipality in 1951.

Loved and revered by his men, General Sadeh's leadership will be sorely missed.

of the "Peace with Israel" movement. The company plans to begin shooting film in Israel soon.

☆

Prominent German Protestant leaders participated in a symposium in Stuttgart, Germany, on the "Jewish problem—an essential problem for the people and the church."

The symposium was held in connection with a nation-wide conference of Protestant church leaders. Various speakers stressed the need to pay the Jews reparations and for the German people to live in such a manner as to "make good the wrongs of the past." Several made specific appeals for the elimination of all aspects of anti-Semitism.

☆

Israel protested to the United Nations Security Council against threats by Syria to open a second round of war against Israel. A letter from Abba Eban, head of the Israeli delegation at the UN to the president of the Security Council, contained a sharp protest on two threats against Israel by Col. Shishakley, military dictator of Syria.

Ambassador Eban's letter drew attention to a speech by Col. Shishakley on August 15 to a graduating class of Syrian Army officers named after Suleiman el Kurdi, who was killed in the Palestine fighting. Shishakley declared: "We are swearing, and we will not break this oath, that our swords will not be sheathed until our slain comrades will be pacified by the liberation and the cleansing of the land which they loved and which they sanctified and drenched with their blood."

Mr. Eban also asked the Council president to take note of Shishakley's interview with the Cairo daily *El Ebram* of August 16 in which we said "there is no room in the Middle East for two peoples—the Arab people and the Jewish people. Either the Arab people will be thrown into the Arabian Desert or into the sea," the Syrian leader asserted, "or the foreign Jews must return to their countries of origin all over the world. There is no other solution to the problem."

The Israeli diplomat reported that Israel had made a strong protest against these statements to the chief of staff of the UN truce organization in Palestine, Gen. William E. Riley. He asked

that the text of the protest be circulated to all members of the Security Council.

☆

Informed political circles in London believe that the Arab League meeting in Cairo will be used as a sounding board to test Egypt's attitude toward a peace treaty with Israel. These sources believe that if Egypt shows no inclination to reach a settlement with the Jewish State, the other Arab countries will demand that Egypt support the projected new and intensified economic campaign against Israel. On the other hand, if Egypt indicates that it is considering a peace pact, the others will hurry onto the band wagon in order to obtain whatever benefits they can from a settlement.

☆

State Department sources indicated optimism on the Middle Eastern situation for the first time in several months. They were high hopes that Egypt might joint a Middle East Defense Command.

☆

Israel's trade deficit was 34 percent higher for the first five months of 1952 than for the parallel period of 1951, it was revealed in reports of the Government Statistics Office.

Imports requiring the expenditure of foreign currency for the same period were 42 percent greater than for the corre-

sponding period of 1951. Imports for the January-May period of 1952 totalled 52,600,000 pounds—some 10,000,000 pounds over last year—while exports declined from 10,300,000 pounds to 9,500,000.

☆

The Soviet Government has agreed to pay in foreign currency for citrus fruits imported from Israel, it was reported by the Israeli delegation which went to Moscow to negotiate an agreement for the sale of citrus fruits.

Previously, Soviet authorities had suggested an exchange of wheat for citrus fruits. Israel, however, rejected such an arrangement, because the prices quoted by Moscow for wheat were higher than world market prices. The Soviet authorities agreed to buy 400,000 cases of Israeli oranges.

The year's citrus crops is estimated at 6,000,000 cases as compared with the 3,700,000 cases sold last year, Zvi Isaacson, head of the Citrus Marketing Board, said prior to his departure on a sales trip to Scandinavia, the Benelux countries, France and Switzerland.

☆

Three foreign and local groups of investors have already applied for permits to drill for oil in Israel.

ANTI-SEMITISM IN IRAN

ALTHOUGH the anti-Semitic agitation in Iran should not be exaggerated, it has disturbed observers at the United Nations in that it has come not so much from the obviously Fascist elements in the country, such as the Pan-Iran Party, and the newly formed Nazi Party, as from pro-government newspapers. It is considered to be particularly regrettable in view of the fact that the Jews have been living in harmony among the Iranian people for many years—some of them can trace their ancestry back to the days of Darius the Great, King of Persia.

The Jews in Iran have been guaranteed equality along with other subjects of the Shah by the constitution, and they elect a deputy to the parliament. Only a short time ago the representatives of the Jewish community in Teheran visited Premier Mossadegh and wished him the traditional "one hundred and twenty years of life

like the Patriarch Moses" and pledged him their support.

The agitation has so disturbed the Jews that they have sent a petition to the Premier asking him "to take action in accord with the constitution (of the country) and the Charter of the United Nations to bring to an end racial and anti-Semitic propaganda in Iran."

There is a feeling that the anti-Semitic agitation in Iran is due to the fact that the supporters of the government are looking for a scapegoat for the present misery in the country. Such is the economic crisis that Premier Mossadegh has gone to the desperate straits of bringing the German Dr. Hjalmar Schacht to Iran as a financial adviser. It is perhaps significant that the attacks on the Jews in the pro-government newspapers began at the time when the decision to invite this unregenerate Fascist was made.

—ARTHUR LEWIS, *J.T.A.*

NEWS OF THE CENTER

GREETINGS TO THE MEMBERS

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevu!*

EMANUEL GREENBERG, *President*

DR. MOSES SPATT, *1st Vice-Pres.*

MAURICE BERNHARDT, *2nd Vice-Pres.*

FRANK SCHAEFFER, *Treasurer*

HARRY BLICKSTEIN, *Secretary*

From the Sisterhood

The officers and the Sisterhood extend their New Year Greetings to all members

of the organization and their families.

MRS. FRANK SCHAEFFER, *President*

MRS. M. ROBERT EPSTEIN,

MRS. JULIUS KUSHNER,

MRS. CARL A. KAHN,

Vice-Presidents

MRS. JOSEPH LEVY, JR., *Treasurer*

MRS. IRA GLUCKSTEIN,

MRS. JAMES JACKMAN,

Recording Secretaries

MRS. BENJ. H. WISNER,

Corr. Secretary

MRS. EMANUEL DAVIS,

Social Secretary

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,

Administrative Director.

HIGH HOLY DAYS SERVICES SCHEDULE

Rosh Hashonah Services in Main Synagogue and Auditorium

We are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Friday and Saturday evenings, September 19th and 20th at 7 o'clock and on Saturday and Sunday mornings, September 20th and 21st at 7:30 o'clock. The Torah reading will commence at 9:20 A.M. The shofar will be sounded on Sunday at 10:10 A.M. All worshippers should be in their seats before that hour. The sermon on both days will be preached at about 10:35 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:05 o'clock, and we would like the service to close at 1:15 o'clock.

High Holy Day Sermons in Main Synagogue

The sermons will be preached on both days of Rosh Hashonah at 10:35 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Kreitman will preach the sermon on the second day.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Holy Day Sermons in the Auditorium

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashonah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Kreitman will preach before the Neilah services.

Junior Congregation Services

The Rosh Hashonah services in the Junior Congregation will be held on Saturday and Sunday mornings, September 20th and 21st at 10 A.M.

The Kol Nidre services will be held on Sunday evening, September 28th at 5:30 P.M., E.S.T.

The services on Yom Kippur will be

held Monday morning, September 29th at 10:00 A.M. and 3:30 P.M.

Yom Kippur Services in Main Synagogue

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, September 28th at 5:30 o'clock, E.S.T.

Yom Kippur services will begin on Monday morning, September 29th at 7:00 A.M. The Yizkor service will be held at 10:50 following which Rabbi Levinthal will preach.

Yom Kippur Services in Auditorium

The following schedule of services will prevail at the services in the Auditorium.

Kol Nidre Services—Sunday evening, Sept. 28th at 5:30 P.M., E.S.T.

Yom Kippur Services—Monday, September 29th, will begin at 7 A.M. Torah Reading will be at 9:15 A.M., Yizkor services will begin at 10:15 A.M., Mincha services will be held at 3:00 P.M. The sermon will be delivered at 3:45 P.M.; Neilah services will begin at 4:30 P.M.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, September 29th in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashonah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the personal leadership of Mr. Sholom Secunda, Music Director of the Center.

In the Auditorium services will be conducted by Rev. Morris Einhorn.

Junior Congregation Meets Every Saturday

Junior Congregation services are held every Saturday morning in the Beth Hamedrash at 9:45 o'clock. All Center children and children of our Hebrew and Religious Schools as well as children from

our community are invited to attend these delightful and inspirational services.

Children's Service

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Hebrew School, Center Academy and Sunday School. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashonah at 11:00 A.M., Yom Kippur at 12 Noon.

Candle Lighting During High Holy Days

Candles will be lit on Friday evening, September 19th (Rosh Hashonah) at 6:39 P.M.

On Friday evening, Sept. 26th, candles will be lit at 6:27 o'clock.

On Yom Kippur, Sunday evening, September 28th, candles will be lit at 5:24 P.M., E.S.T.

Daily Services

Morning services at 7:00 and 8:00 A.M.

Mincha services at 7:00 P.M., followed by Maariv.

Shulchan Cover Made in Israel Presented to Center

Through the efforts of the Sisterhood, Mr. Samuel Kamenetzky presented to the Center a magnificent Shulchan cover made in Israel. This cover will adorn the pulpit in our Synagogue alongside its matching companion the Paroches, which was also made in Israel and was presented several years ago by Mr. Henry H. Gross. The Sisterhood and the Brooklyn Jewish Center are grateful to Mr. Kamenetzky for his generous gift.

Library Schedule

The regular schedule now prevails in our Library and is open Mondays, Tuesdays, Wednesdays and Thursdays from 2:00 to 6:30 P.M. and from 7:00 to 9:00 P.M.; on Sundays from 10:00 A.M. to 2:00 P.M.

Personal

Dr. Reuben Finkelstein, a member of our Board of Trustees, has been elected the first President of the newly formed Brooklyn Chapter of the American Geriatric Society.

A Message From the President Of the Young Married Group

It is my pleasure to greet you as the new President of the Young Married Group. Our last season was as successful as it was enjoyable—with programs ranging from dances to debates. It was gratifying to note many of our new friends became a part of our working nucleus.

We're planning a terrific season of lectures, discussions, socials and special interest programs—so, watch for our notices in the *Bulletins*.

I pray that this year will bring a peaceful world, good health and happiness to us all.

ALVIN JEFFER.

Center Junior Clubs

Boys and girls in elementary school and high school are eligible for the following clubs:

INTA-LEAGUE BOYS AND GIRLS—Boys and girls in the sophomore and senior years of high school. Zionist, athletic and social program.

JUNIOR INTA-LEAGUE—Boys and girls in junior years of high school. Cultural and social program.

SHOMRIM—Boys in the upper grades of elementary school and the first term of high school. Young Judean and athletic activities.

VIVALETS—Girls in the upper grades of elementary school. Young Judean and social program.

TZOFIM AND MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11, Games, Arts and Crafts.

These clubs are under the expert guidance of efficient leaders. Members children and students from our Hebrew and Sunday Schools, who are eligible, are cordially invited to attend.

The opening meeting of these clubs will be held on Saturday evening, October 18th.

Holiday Gym Schedule

The Gymnasium and Baths will be closed Sunday, September 21st for the Rosh Hashonah holiday and will reopen on Monday morning, September 22nd for women at 10:00 A.M.

The following week, the department will be closed on Monday, September 29th

(Yom Kippur) and will reopen on Tuesday morning, September 30th for women at 10:00 A.M.

Junior League News

The Junior League offers an interesting social and cultural program for Center youth of college age. The group meets every Thursday evening during the year and enjoys pleasurable participation in Center activities. September 18th will feature the annual gala "get-acquainted" opening social. All boys and girls of college age are cordially invited to join.

Acknowledgment of Gifts

We acknowledge with thanks receipt of a donation for the purchase of Prayer Books from Mrs. Israel Halperin in memory of her late son, Abraham.

We acknowledge also donations of books for our library from Mr. and Mrs. Harry Blickstein and Mr. and Mrs. Nathan D. Shapiro.

Additions to Library

The following books have been added to our library for circulation:

Travels in Jewry—Israel Cohen.

Mordecai M. Kaplan—Ira Eisenstein and Eugene Kohen.

The Diary of a Young Girl—Anne Frank

Rabbinic Essay—Jacob Z. Lanterbach. Between Two Worlds—Benjamin L. Gordon.

Great Jews I Have Known—Max Raisen.

Karate Anthology—Leon Nemoy.

Wandering Star—Sholem Aleichem.

Underground—Joseph Tenenbaum.

Max L. Margolis—Robert Gordis, Editor.

A Saint in the Making and Other Stories—William Goldman.

Sheurim B'Thora—A. Ladiger (Hebrew).

Iggereth Teman—Maimonides—Translated from original Arabic and Three Hebrew Versions.

Takanoth Medinah Mohrin—Israel Heilprin (Hebrew).

Mafteah L'Hilchoth Trefoth—Naphthalie Hufner (Hebrew).

Kithveh R. Moses Hayyim Luzato—Naphthali Ben-Menahem (Hebrew).

Saul Tchernichovsky—Joseph Klausner (Hebrew).

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADERMAN, MISS SYLVIA

Res. 2178—86th St.

CHESTER, FRED H.

Res. 1117 St. Marks Ave.

Bus. Ass't. Credit Mgr.

Single

Proposed by Louis Becker,

David Gold

COHEN, MORRIS L.

Res. 706 Eastern Parkway

Bus. Attorney, 100 W. 42nd St.

Single

Proposed by Emanuel Cohen

GREENBAUM, ADOLPH

Res. 2149 East 35th St.

Bus. Real Estate, 26 Court St.

Single

JUST, BURTON

Res. 1521 Sterling Pl.

Bus. Florist, 450 Eastern Parkway

Single

Proposed by Mortimer Spitz

MARKS, IRWIN

Res. 323 Eastern Parkway

Bus. Cigars, 647 5th Ave.

Single

NISSELSON, ELLIS

Res. 95 Eastern Parkway

Bus. Mfg., 10 Varet St.

Married

PELKEY, JOSEPH

Res. 694a Eastern Parkway

Bus. Greeting Cards, 1218 Union St.

ROSE, CHARLES J.

Res. 1035 Washington Ave.

Bus. Insurance, 1014 Gates Ave.

Married

ROSS, SIMON

Res. 686 Eastern Parkway

Bus. Adv. Artist, 175 5th Ave.

Married

SHERMAN, HARVEY L.

Res. 809 Lincoln Place

Bus. Student

Single

Proposed by Bernard Bellman

SILVER, HARRY

Res. 201 Crown Street

Bus. 105 Court St.

Married

Proposed by Harry Enker,

Ike Spiegel

SITNER, JEROME

Res. 1933 Union St.

Bus. Teacher

Single

Proposed by Al Miller

SPIELVOGEL, MORRIS J.

Res. 1621 St. Johns Pl.

Proposed by Philip J. Kaminstein,

Jerry N. Shapiro

THORN, DR. LEON

Res. 856 Eastern Parkway

Married

Proposed by Jacob S. Doner

WACHSMAN, MISS RITA

Res. 20 Westminster Road

Proposed by Dorothy R. Hirschhorn,

Morris Hecht

The following has applied for reinstatement:

BROWN, NATHAN

Res. 1535 Carroll St.

Bus. Bar, 1086 Bergen St.

Married

Proposed by James J. Jackman,

Nathan Garelik

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

THE YOUNGER MEMBERSHIP

WE LOOK back on the summer with pleasant memories. In June we enjoyed a lively Square Dance on the roof and a pleasant Sunday picnic at Belmont Lake State Park. During July and August, our members spent delightful evenings dancing on the roof, and on alternate Tuesdays we strengthened friendships at the meetings of our Bridge Group.

Programs in Retrospect

This month we have the twin features, the Young Folks League Sabbath and our Annual Yom Kippur Dance. The Sabbath will be observed on the morning of the 27th in the main synagogue. At about noon, when the service ends, we will adjourn to a social room for a Kiddush at which we will have the opportunity of meeting our new Associate Rabbi, Benjamin Kreitman. The YFL Sabbath is one of the most inspiring experiences on our calendar. The following will participate in the service: *Shacharith*—Gerald Jacobs; *Musaf*—Harold Kalb; *Torah Reading*—Irvin Rubin; *Sermon*—Max Wertheim; *Torah Honors*—William Brief, Philip Freedman, Mike Rosenfeld, Gerald Schneider; *Prayer for the Government*—Rhoda Blum.

The Yom Kippur Night Dance will be held on the 29th. Full details are given on inside front cover of this issue. We look forward to a festive evening, and the net proceeds will go to charity.

Israel Bond Drive

We are proud to report that an impressive number of our members found time to take part in this campaign during the hot summer months. Active in the arrangements for the Lawn Party at Mr. Bernhardt's home in August were: William Brief, Leo Berman, Milton Harris, Morris Hecht, Dorothy and Carol Hirsch-

horn, Paul Kotik, Lenny Kravitz, Bert Krupit, Al Miller, Milton Reiner, Elmer Riffman and Mike Rosenfeld.

Membership Participation

We wish to call especial attention to our meeting of October 7th which will be devoted to a presentation of our plans for the coming year. Every member present will have the opportunity to join in them.

Programming

Special commendation goes to Harold Kalb our First Vice-President and Chairman of our Program Committee. Last year's plan of having general YFL meetings on alternate Tuesdays is being abandoned in favor of meetings every Tuesday evening. Members are especially requested to attend promptly at 9:00 P.M. Meetings will end at 11:00 P.M.

Calendar of Events

Tuesday Evening, Sept. 23—Square Dancing on the Roof with Professional Caller David Leone.

Saturday Morning, Sept. 27—Young Folks League Sabbath.

Monday Evening, Sept. 29—Yom Kippur Night Dance.

Tuesday Evening Sept. 30—Bridge Group. Tuesday Evening, Oct. 7—Presentation of Activities for the coming year.

Tuesday Evening, Oct. 14—YFL welcome to Rabbi Kreitman. Simchas Torah Program.

Tuesday Evening, Oct. 21—United Nations Program.

Members are urged to be present at 9:00 P.M. and to present their membership cards for admission.

On behalf of the Officers and Executive Board of the Young Folks League I want to wish all our members a very Happy New Year.

MORRIS HECHT, *President.*

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The annual cycle of our Holy Days recalls our past and reminds us to look to our future so that these observances continue in an unbroken chain, to be carried on by the generations that follow.

In contradistinction to the festive celebration of our national New Year, the JEWISH New Year is a solemn occasion. We make no resolutions in a light vein, but pray that we may fulfill our destiny and that we may help bring peace to the world, thereby making our Hebrew greeting, SHALOM, meaningful.

As we approach the dawn of a new year, let us, as Sisterhood women, re-dedicate ourselves to the principles and precepts of our Jewish heritage, and continue to make significant contributions to our Center, our Sisterhood, and our community. "L'Shan a Tova!"

BEATRICE SCHAEFFER, President.

Opening General Meeting

In keeping with the spirit of the forthcoming holiday season, Sisterhood will present at its first meeting of the year, Wednesday evening, Sept. 24th, a timely portrayal in television fashion, "The Feast Of Succoth." Men and women of the Center will participate together with the Sisterhood Choral Ensemble under the guidance of our Music Director, Sholom Secunda, and the Center Youth Group in a dance sequence under the supervision of Mrs. "Hershey" Kaplan. The entire production will be staged and directed by our capable dramatic coach, Herbert Levine, of the Young Folks' League. Dr. Israel H. Levinthal will deliver greetings. Mrs. Carl A. Kahn is chairman of the evening. Holiday refreshments at the social hour.

Cheer Fund Contributions

In honor of her daughter's marriage—Mrs. Rose Davis; For Max Taft's speedy recovery—Mrs. Bea Schaeffer; In memory of Mrs. Hannah Greenblatt—Mrs. Bea Schaeffer and Mrs. Gertrude Ostow.

Cheer Fund Secretary, Rose Davis, SL 6-1433, welcomes your contributions to our Cheer Fund.

Kiddush

A kiddush to the Junior Congregation

will be sponsored by Mr. and Mrs. Kalman I. Ostow on Sept. 27th in honor of the birth of a grandchild.

Town Meeting, Oct. 22nd

Mrs. Shirley Gluckstein, chairman of Social Actions, has planned a stimulating discussion meeting, including a symposium by four Sisterhood women, on the vital Election issues of 1952 and an appropriate celebration marking the 7th anniversary of the United Nations. Watch for further details.

Theatre Party, Nov. 2nd

As a tribute to Mr. Sholom Secunda, Sisterhood will attend a performance of the Yiddish play, "Uncle Sam In Israel," at the Public Theatre on Sunday evening, November 2. Mr. Secunda composed the music for this production. Tickets, selling at regular box office prices, may be secured from Mrs. Sarah Epstein, Chairman.

Calendar of Events

Wednesday, Sept. 24th—Opening General

Meeting of the season. 8:15 P.M.—Performance of "The Feast of Succoth." Holiday refreshments.

Monday, Oct. 6th—Annual Succoth Party, Metropolitan Women's League. At Jewish Theological Seminary, 3080 Broadway, 1:00 P.M.

Tuesday, Oct. 7th—Sisterhood Executive Board meeting, 1:00 P.M.

Wednesday, Oct. 22nd—Town meeting. Election Issues Discussion by Mrs. Ira Gluckstein, Chairman and the Mesdames Irving Gottlieb, James Jackman, Carl Kahn and Frank Schaeffer. U. N. celebration, 8:15 P.M. Husbands welcome.

Wednesday, Oct. 29th—16th Annual Mother-Daughter Luncheon & Fashion Show. Sarah Kushner, Chairman.

Sunday, Nov. 9th—Thursday, Nov. 13th—Biennial Convention, National Women's League, at Philadelphia. Join your President. See Sarah Klinghoffer for reservations.

Wednesday, Nov. 19th—Fourth Annual Institute Day. All-day Seminar, symposium.

ANNUAL REPORT

By MRS. BEATRICE SCHAEFFER, President

Annual Reports are usually difficult to write and more often tedious to listen to. This will not be so much in the nature of a detailed report as it will be a running commentary on all Sisterhood activities for the past year. The writing of it has been a happy assignment for me since it is a vivid testimonial to all the rich and joyful experiences we in Sisterhood have lived through during this eventful year, and it will be an expression of my gratitude and thanks for the devoted and loyal cooperation I have received from my officers and fellow workers in Sisterhood.

This year all our functions have been outstandingly successful. Our Mother-Daughter Luncheon and Fashion Show, held in October, marked the 15th anniversary of this beautiful traditional event, reuniting mothers and daughters in a joyous *simcha*, and the fashions displayed by Martin's were as attractive as ever. The affair was a huge social as well as financial success, due entirely to the

very capable chairmanship of our Vice President, Mary Kahn, and her equally efficient co-chairman, Mrs. Dubbie Jackman.

In March, we held our Torah Fund Luncheon, the proceeds of which helped to expand the activities of the Jewish Theological Seminary. We were privileged to have as our chairman, Mrs. Molly Markowe, and it was due to her untiring efforts, as well as to the indefatigable zeal displayed by her two co-chairmen, Mrs. Jennie Levine and Mrs. Sid Seckler, that this function will linger long in our memories. In connection with the Torah Fund we initiated a new project, the Chai Club, and I am happy to report that 30 of our members became charter members, which means that they donated \$18 or over toward the Fund.

Our programs have constantly been on a high cultural level, stressing the spiritual aspects of our Jewish heritage. They have been chaired by our three vice-presidents, Mrs. Sarah Epstein, Mrs. Mary

Kahn and Mrs. Sarah Kushner, as well as by Mrs. Shirley Gluckstein, our Social Actions Chairman, and Mrs. Sarah Klinghoffer, our former president. These women all have a distinguished record of service, not only in our Sisterhood, but in many other organizations, and I take pride and pleasure in my association with them.

One of the main objects in planning a program is to make it interesting and entertaining. Ours have also been planned with a view to disseminating Jewish knowledge and an awareness of our traditional customs. We have observed many of the important Jewish Holidays by displaying model festive tables replete with all the appropriate foods and ceremonial objects pertaining to each holiday. These displays, portraying the Jewish Home Beautiful, were seen with delight by our membership, and we wish to extend a hearty *Ye Yashe Koach* to Mrs. Fanny Buchman, Mrs. Sarah Kushner, Mrs. Esther Saltzman, Mrs. Edith Sauler, Mrs. Sadie Kurtzman and Mrs. Lillian Lowenfeld.

Our Institute Day Program had for its theme, "Jewish Influence on the Arts." Mrs. Bessie Gribetz, of the Social Actions Committee, gave us a brilliant survey of current events. We had the privilege of having Rabbi Levinthal's daughter, Mrs. Helen Levinthal Lyons, as one of the members of our fine panel. She delivered a profound and provocative paper on Jewish literature.

"*Tevya's Daughters*," performed by our Sisterhood Players, was received with long and loud applause from the large audience, and since the women in the cast all deserve top billing, I shall read their names in alphabetical order: the Mesdames Gluckstein, Jackman, Kahn, Kaplan, Klinghoffer, Levine, Lovett, Markow and Wisner.

Much of the success of the play was due to the delightful musical interludes rendered by an Honorary Member of our Sisterhood, Mr. Sholom Secunda.

Our "Women of Achievement Program" was another highlight of the season, and we were privileged to present awards to Judge Anna Moskowitz Kross, Mrs. Zelda Popkin and Mrs. Wm. Dick Sporborg for their outstanding achievements in their particular fields of endeavor. On this occasion too, Mrs. Mor-

decai Lewittes, the wife of our Associate Rabbi, delivered a special invocation.

Our Israel Independence Day Meeting, in honor of the 4th anniversary of the State of Israel, was distinguished by the review of American-Israeli affairs by Mrs. Shirley Gluckstein, our Social Actions Chairman.

Our Mother's Day meeting, in which seven mothers and daughters participated in a Candle Lighting Ceremony, with Mrs. Sarah Kushner, our Vice President, as moderator, was a tribute to all the mothers of the Sisterhood. The dining room was transformed into a veritable bridal bower of pink, with gleaming tea services and unique candlesticks lent to us by Mrs. Dubbie Jackman, Mrs. Jennie Levine and Mrs. Sid Seckler. Mrs. Jos. Horowitz, who read the special prayer for this occasion, was designated as the Mother of our Sisterhood, since she was our first president, holding office for ten years.

Each year, to appropriately commemorate the Festival of Purim, our Sisterhood is privileged to occupy the pulpit of our Synagogue at the late Friday Night Service. The Responsive Readings this year were given in a truly inspiring manner by Mrs. Eva Brautman, Mrs. Rose Davis, Mrs. Mollie Meyer and Mrs. Laura Rubin. A symposium followed on "The Role of the Jewish Woman Today." This theme was developed by Mrs. Mabel Ber- man, Mrs. Ernestine Goldstein and Mrs. Ganya Spinrad, who delivered erudite papers which gave evidence of their fine Hebrew backgrounds. Following the service, an Oneg Shabbat, prepared for us by Mrs. Eve Garelik, Mrs. Mary Kahn and Mrs. Sadie Kaufman, and to which the entire congregation was invited, brought home to us more vividly the joy of the Sabbath.

We are very proud of the record achieved by our Sisterhood in support of all the various campaigns which emanate from the Center, and it is our pleasure to cite for well-merited commendation, the following:

The Chairman of the Israel Bond Drive: Mrs. Ann Weisberg, through her zealous efforts approximately \$50,000 in bonds were sold. This project was augmented by the beautiful Tea tendered by Mrs. Frances Levinthal.

The Chairmen of Federation for the

Support of Jewish Philanthropies: Mrs. Cele Benjamin, in charge of Special Gifts, Mrs. Dorothy Gottlieb, our over-all chairman and Mrs. Gertrude Ostow, her co-chairman. Through the determined efforts of Mrs. Gottlieb, approximately \$6,000 was raised for Federation by our Sisterhood.

The Chairmen of the United Jewish Appeal Campaign: Mrs. Lillian Levy, for Special Gifts, Mrs. Ida Fried, our over-all chairman, and Mrs. Lillian Lowenfeld, one of our former presidents, who is also co-chairman for the Brooklyn Division of U.J.A. We appreciate the gracious hospitality of Mrs. Fried and Mrs. Isaac Levingson.

I know you will share my pride in our having made donations to over 60 organizations, both here and in Israel. We hope and pray that we may continue to give generously to all these worthy causes.

We recently sponsored a Sunday Breakfast for the students of the post-bramitzvah classes and their parents. Our Vice President, Mrs. Sarah Epstein, is also president of the PTA, and many of the active women of this group are also on our Executive Board.

We have cooperated closely, and our Sisterhood has taken a leading role in all the activities of the Women's League of the United Jewish Synagogue, our parent organization.

We have participated in many of the projects of the Federation of Jewish Women's Organizations, with which our Sisterhood is affiliated. This year, we initiated a new venture when we took an active part in the work of the Serve-a-Camp Committee. Mrs. Shirley Gluckstein, our chairman, and a group of women visited the wounded soldiers at the Veterans Hospital at Ft. Hamilton Parkway, bringing them gifts and good cheer.

One of the fine traditions which we have maintained throughout the years is the giving of gifts to the women in the Jewish Sanitarium and Hospital for Chronic Diseases. Mrs. Sadie Kaufman, Mrs. Dubbie Jackman and Mrs. Dorothy Miller were our harbingers of goodwill.

A Membership Tea was given in February for the new members of Sisterhood. Mrs. Sarah Epstein was chairman of this lovely function, and Mrs. Gertrude Heimowitz was our gracious hostess. We were privileged to have our

(Continued on page 39)

ROSH HASHONAH GREETINGS

Mr. and Mrs. Moses Ginsberg

AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

Mr. and Mrs. Abraham Levy

750 St. Marks Avenue

Wish all their relatives and friends a

HAPPY NEW YEAR

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CENTER REVIEW

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FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

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MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

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PROSPERITY FOR THE WORLD.

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OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

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JOSEPH LAZAROWITZ
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MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

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AND FAMILY

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ISAAC SCHRIER
AND FAMILY

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WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

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AND FAMILY

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and their children
EPHRAIM, NATALIE, HOLLIS, ALVIN & JEAN

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OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

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MR. and MRS.
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AND THEIR CHILDREN
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FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

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JACOB L. HOLTZMANN

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The family of the late

LOUIS N. JAFFE

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FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

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ADOLPH M. ROSENHEIM
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NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

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ROTHMAN'S INN
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SAMUEL ROTTENBERG
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AND FAMILY
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AND THEIR SONS
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MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

MR. and MRS.
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730 Empire Boulevard

MR. and MRS.
SOL SUSSMAN
CHILDREN and GRANDCHILDREN

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LOUIS WEINSTOCK
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*May the New Year bring with it the
fullest measure of Justice, Peace and
Brotherhood among all nations and all men.*

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JERRY, RUTH, ARTHUR, TOPPY
RONNIE JANE and THEODORE ALLEN

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AND FAMILY

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576 EASTERN PARKWAY

MR. CHARLES GOELL

Mrs. JACOB GOELL
576 EASTERN PARKWAY

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

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AND SONS

Mr. and Mrs. ABE G. GOLDBERG
AND FAMILY
201 EASTERN PARKWAY

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Mr. and Mrs. ISIDOR GRAY
AND FAMILY
1459 PRESIDENT STREET

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Mr. and Mrs. LOUIS GREENFIELD
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1632 CARROLL STREET

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920 MONTGOMERY STREET

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639 EASTERN PARKWAY

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AND FAMILY
583 CROWN STREET

Mr. and Mrs. ALEX. LEFKOWITZ
515 CROWN STREET

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AND FAMILY

30 OCEAN PARKWAY

Mrs. MARGARET LEVY
and SHELDON

11 LUDLAM PLACE

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BARBARA and BARRY

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AND FAMILY

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AND DAUGHTERS
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Dr. and Mrs. LOUIS S. NELSON
AND FAMILY

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Mr. and Mrs. LOUIS J. ORLOFF

Mr. and Mrs. PHILIP PALEVSKY
1166 EASTERN PARKWAY

Mrs. FRANCES PRINCE
and sons

284 EASTERN PARKWAY

Mr. and Mrs. HYMAN RACHMIL
1056 PRESIDENT STREET

Mr. and Mrs. I. JEROME RIKER
320 EAST 72ND STREET
New York City

Mr. and Mrs. LOUIS RIVKIN
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ON ALL OUR RELATIVES AND FRIENDS.

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HOTEL GRANADA

Dr. and Mrs. NORMAN SMITH
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Mr. and Mrs. JOSEPH STARK
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68 STERLING STREET

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760 MONTGOMERY STREET

Mr. and Mrs. ALBERT WITTY
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41 DUNNE PLACE
Lynbrook, L. I.

Mr. and Mrs. HARRY ZIRINSKY
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HEBREW AND SUNDAY SCHOOLS
of the
BROOKLYN JEWISH CENTER

THE YOUNG FOLKS LEAGUE
of the
BROOKLYN JEWISH CENTER

THE YOUNG MARRIED GROUP
of the
BROOKLYN JEWISH CENTER

ROSH HASHONAH GREETINGS FROM THE YESHIVA TALMUD TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HAROLD M. JACOBS, *President*
JOSEPH M. BAUMOL, *Rabbi*
Z. BRANDES, *Exec. Director*

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

MR. and MRS.
PHILLIP BRENNER

AND THE ORGANIZATION OF

Original **BRENNER BROS.**

Wish their friends and patrons
the best of everything for the New Year

●

60 DIVISION STREET, N. Y.

OUR ONLY STORE

A HAPPY NEW YEAR

from

**RATNER'S
RESTAURANT**

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138 DELANCEY STREET

NEW YORK CITY

A HAPPIER NEW YEAR

With Israel Bonds

SISTERHOOD ANNUAL REPORT

(Continued from page 21)

former Associate Rabbi, Emanuel Saltzman, as the guest speaker. It was an intimate informal gathering.

We are proud of the fact that the women of our Sisterhood are alert, well-informed, deeply conscious of the important events taking place on the national as well as the international scene, and participating in all civic and communal

endeavors. On June 4, and 25, Mrs. Gluckstein, our Social Actions Chairman, and her co-chairman, Mrs. Bessie Gribetz, arranged trips to the United Nations for our members. This year, too, in observance of United Nations Day, we presented the United Nations Flag to the Center.

I could go on endlessly, telling you in

greater detail about our programs, our activities, and all those who were helpful to the Sisterhood during the past year. For lack of time I shall limit myself to a general word of thanks and appreciation. I know that they will understand and forgive.

A Dilemma In Israel

(Continued from page 13)

stave off decisions on religious matters and maintain the *status quo* in a spirit of mutual understanding.

Such a course is always fraught with difficulty, and it would appear that the present fuel-saving measures, with their alleged or otherwise theological ingredients, have aroused lively controversy. No decisive outcome of this issue can be expected to result from measures or considerations dictated primarily by economic expediency. The Sabbath whatever its form is firmly rooted in Israel, and there is nowhere in the world where it is accepted as part and parcel of Jewish life as in Israel, and where it does not have to compete with the material and spiritual pressures of a non-Jewish environment.

The moulding of the character of this day in Israel will be decided not by force, nor by words alone, although reasoned discussion and objective study of the issues can lead to greater understanding and tolerance, but by the demands of life and trend of education in the country.

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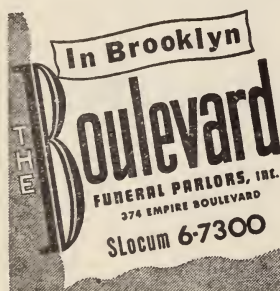
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The Brooklyn Jewish Center Review

October, 1952

RABBI BERNARD L. LEVINTHAL

By ALBERT MORDELL

The Career of a Spiritual Leader Who Gave Inspiration
and Direction to Jewish Life in America

GRANDPA

By LAZAR LEVINTHAL

RELIGIOUS OBSERVANCE IN ISRAEL

By ADA OREN

How the New State Is Developing
Its Religious Framework

A MAN NEEDS SOMETHING

A SHORT STORY

By A. S. FLAUMENHAFT

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BROOKLYN JEWISH CENTER REVIEW

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No. 9

Religion and State in Israel

THE controversy over government control of religious observance in Israel and the general question of the official attitude of the State towards religion is becoming more bitter and virulent as time goes on. The secular and religious parties in Israel have shown such a lack of restraint that it becomes necessary for Jewry outside of Israel to take a serious view of this matter and attempt to bring about a logical solution. Indeed, this question, unlike the social and economic problems confronting Israel, is the vital concern of world Jewry, for we have been waiting for Israel to solve some perplexing issues in religion and culture that have vexed us for many centuries. We have been hoping for the day that Jerusalem will speak with authority to all the Jews on behalf of the Torah.

The religious parties in Israel remain unbending and unyielding on the question of adjusting religious laws and observances to the changing conditions of modern life and the new responsibilities of a sovereign Jewish State. Their approach to Jewish law and tradition comes perilously close to that of the Jewish sects of the 9th and 10th centuries, whose literal views of the Torah prevented them from accepting the validity and the authority of the oral tradition. On the other hand, the secular parties have been

so fierce in their advocacy of the separation of the Synagogue and the State that they have repudiated religion in general and denied a place for religion in modern Jewish life. The ordinary categories of Church and State cannot and should not be applied to Israel. Jewish cultural development is of such a unique nature that it will not admit the simple classification of Church or Synagogue and State.

Because of this complicated factor,

which is inherent in the situation, and the bitterness that has been engendered by this controversy, the Israeli government should be called upon to convene Jewish leaders representing all the religious and secular movements to study the fundamental problem of the relation of religion to the government in Israel. The deliberations and decisions of such a conference would carry the authority and influence of world Jewry and could thus become the basis for legislation by the Knesset.

—BENJAMIN KREITMAN.

To Samuel Rottenberg—On His 80th Birthday

THOSE who observe Mr. Samuel Rottenberg at the meetings and gatherings of our Center and note his energy and zeal and the clearness of his thought, can hardly realize that this month he reached his eightieth birthday. His spirit is still youthful and his activities in behalf of all important communal causes have not diminished. We are grateful for the interest that he still shows in every department of our Center activities. He is zealous of its reputation as one of the leading institutions in the country. He is proud of its past achievements, but is not content to rest on past laurels. He is always looking and planning for new

and improved ways in which the Center can be of yet greater services in behalf of our faith and people. To this day he is one of the active leaders in the field of Jewish education, a cause to which he has devoted the major part of his life. Jewish philanthropy, and, above all, the welfare of the reborn State of Israel, are still close to his heart.

We join his family and many friends in extending to him our sincere congratulations and we pray that he may be blessed with health and strength to continue his fruitful labor or *ad me'ah v'esrim shannab*.

—ISRAEL H. LEVINTHAL.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

"Only Their Days Die"

I WANT to take this opportunity to thank each of my friends whose words of sympathy were such a comfort to me in the great loss I sustained.

As a Rabbi, I have naturally had occasion to console many a person in times of bereavement. I felt their sorrow and tried, to the best of my ability, to ease their pain and suffering. But it is when grief strikes home, when you yourself feel the pangs of losing a beloved one, that you realize what such a loss means.

I experienced that feeling in the death of my beloved and revered father, of blessed memory. The words which Rabbi Judah, the saint, uttered at the death of Emperor Antonius—to whom he was closely attached—best expresses that feeling: *nispardah ba-chavilab*, "the word has been broken, torn asunder." The precious ties that bind a child to a father who

meant so much to him in life, are suddenly shattered, and one feels forlorn, lost and helpless. It doesn't matter how old the parent may be, nor how old the child himself may be, the feeling is the same.

But the Divine Father of all has implanted within us the gift of memory, and it is this precious gift that helps us when we are overwhelmed by a great loss. When one has beautiful memories of countless deeds of love and devotion, of selflessness and sacrifice, of brilliance of mind and goodness of heart—then indeed is one given new strength to carry on the tasks of life, and the anguish of the heart is lessened.

I am grateful to be blessed with such memories. I can now better understand and appreciate what the Rabbis meant by a certain comment. They noted that when the Bible describes the approaching

end of Jacob, Moses and David, it says: "And their days approached to die." It does not say that Jacob, or Moses or David approached death. From this we learn that *ye-mebem sbel tzadikim mesim, v'bem enum mesim*, "In the case of the righteous, only their days die, but they themselves live on!"

Yea, this indeed is the truest consolation!

Israel H. Perutthal

Coordination of the interests of the various categories of members, many of them employed by Histadrut-affiliated co-operatives in town and country or Histadrut-owned industrial, catering, commercial and banking enterprise, is not an easy matter, particularly since many of Histadrut's best brains went to fill government posts.

Occasional attempts to restrict admission of newcomers to any particular trade are checked by the higher Histadrut authorities. The Manufacturers' Association's refusal to subscribe one-sixth of the fund for supporting families of workers undergoing occupational training strengthened Histadrut in its rejection of government predominance in that field, to the disadvantage of workers who are not its members.

Agreement to hire adult Jewish workers, except certain categories of specialists, is part and parcel of all collective labor contracts. An employment service bill based on the same principles made little headway because it did not undertake to guarantee unions the future autonomous management of the exchanges, with which most of them refuse to relinquish as long as means of production are controlled exclusively by owners.

(Continued on page 23)

LABOR IN ISRAEL

ISRAEL'S labor organizations are politically orientated groups of workers who maintain trade unions, but also engage in other activities. All unions employ only their own members in all their affiliated enterprises. Despite tense relations between them, however, the smaller union groups are admitted to social and health insurance funds and the agricultural settlement department of the oldest and most powerful among them, which was founded originally as the only local trade union—the General Hebrew Federation of Labor, known as Histadrut.

Government and Jewish Agency employees must belong to one of the existing workers' organizations, and deduction of dues for Histadrut's trade union department from all employees not otherwise organized is gaining ground all over the country. Another new trend is the amalgamation of small unions into countrywide ones in one direction and trade-wide ones in the other, with relations between the two types still rather complicated.

Histadrut now comprises about 70 per cent of the Jewish labor force. It maintains personal training, trade, grade and high schools, immigrant hostels, cultural activities, hospitals and clinics and other services for its members. Its sports organization has vigilante functions and its control authorities were recently reactivated against inefficiency in its offices and against contravention of rules governing members' living standards and the disposal of property in Histadrut-sponsored housing projects. Regular dues are four to five per cent of income, but for immigrants in their first year they are halved.

Histadrut's statutes urge membership on all persons not employing others. As a result, it includes owners of small farms and drivers owning vehicles, all of whom tend to develop a middle class outlook. Moreover, all salaried engineers, agronomists, chemists and teachers in Israel conduct their professional negotiations through Histadrut's trade union department.

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RABBI BERNARD L. LEVINTHAL

By ALBERT MORDELL

The Career of a Spiritual Leader Who Gave Inspira- tion And Direction To Jewish Life in America



Rabbi Bernard L. Levinthal

RABBI Bernard Louis Levinthal has passed on, and with him has passed an era in American Judaism. He outlived most of his contemporaries; those at his funeral who knew him in the early nineties when he arrived here were few. Many of the sons and grandsons of those he had taught and helped, who had suffered the direct persecution in Russia and poverty in America, were now prosperous. The younger rabbis who came to the funeral to offer their tributes, delivered their sermons only in English. But Judaism has remained strong, and it is because of men like Rabbi Levinthal that it is a greater force than ever.

Possibly the best tribute to the Rabbi's mentality was uttered by his son Israel who, on the occasion of his father's sixtieth birthday in 1925, said: "He is Hamelitz Benosum 'the interpreter between them,' interpreting to the old the philosophy of the new age, as well as to the young the teachings of days gone by."

plomas from Rabbi Isaac Elhanan Spector and Rabbi Samuel Mohilever in 1888. These great rabbis influenced him deeply, Spector in religion and scholarship and Mohilever in Zionism. Mohilever founded the first Chovevei Zion Society in Warsaw, in 1882.

Two years before he was ordained he married Minna Kleinberg, the daughter of the Dayan, or chief scholar, of Wilna, Eliezer Kleinberg.

In 1890 the young rabbi's father-in-law was called to Philadelphia to assume the rabbinate of the B'nai Abraham Congregation, following the death of the synagogue's rabbi. This congregation was founded in 1882 and now was on the north side of Lombard Street, west of Fifth Street. Rabbi Kleinberg died in February, 1891, and his son-in-law was asked to replace him. He came to the United States in September, 1891, and entered upon his duties.

Levinthal meant to be not only a rabbi, but to do everything possible to further the cause of Judaism and the interests of the Jews. Naturally, one of the first things to attend to was the matter of a good school to teach Hebrew. Together with Rabbi Hyman Brodsky, of the B'nai Yaakov Congregation, he became active in the establishment of a good Talmud Torah. Hebrew learning for children was in a sad state. It has been said that but for the efforts of these two men there would have been no Talmud Torah. By

August, 1892, 130 pupils appeared in the B'nai Yaakov Synagogue for public examination, and before the end of the year a new building was obtained at 716 Lombard Street.

Another task on the agenda was the burial of the dead whose families could not afford payment of funeral expenses. Hitherto the community had to resort to the German Jews for help in this matter, and this hurt the pride of the Russians. A Chevrah Kadisha was organized in September, 1892, of which Brodsky was president and Levinthal treasurer. Other congregations subscribed and a burial lot was obtained in Lower Merion Township, near Philadelphia.

Rabbi Levinthal was a great organizer, and he remained one for the rest of his life. He knew how to raise money for institutions and causes. To detail them all is like listing a catalogue. He founded the Kosher Meat Association of Philadelphia, was one of the founders of the Orthodox Rabbinical Association of America and Canada (1902), the Hebrew Talmudic Institution of Philadelphia, the Hebrew High School (of which he was principal), and he organized a Council of Jewish Clubs in Philadelphia. He was also a founder of the first Philadelphia lodge of the Independent Order

Rabbi Levinthal was born in Srednick, Kovno, Lithuania, on May 12, 1865, though some authorities give the year as 1864. His mother was Bath Sheba Lipshitz, daughter of Rabbi Chaim Gredniker Lipshitz, a descendant of the famous family of Hebrew scholars. His father, Rabbi Abraham (Ha Cohen) Levinthal, became a resident of Tcheikeshok. He was a kindly person who helped the students in the Bath Hamidrash (house of study) attached to his home. He also was descended from a long line of rabbis; in fact there have been rabbis in the Levinthal family for the last three centuries. The family can be traced to the author of "Beth Hillel" and the "Maase Hashem," both works written in the seventeenth century.

Dr. Benjamin L. Gordon in his book "Between Two Worlds," says that as a youth he met Abraham Levinthal and was helped by him in his studies.

Baer Loeb (Rabbi Levinthal) was what is known as an *ilui*, that is, a precocious child. He was graduated from high rabbinical institutions in Kovna, Wilna and Byalestok, and received his rabbinical di-

of Brith Shalom. He held various offices in other institutions, being a vice-president of the Federation of American Zionists, a member of the Board of Civil and Religious Rights of the Jews, a member of the American Jewish Committee (1906), being especially chosen by Judge Mayer Sulzberger. He was a member of the American Jewish Congress, which he had helped to organize (1917), and attended the peace conference in Paris after the First World War.

His interest in education was ardent and brought fine results. His Talmud Torah is the parent of the associated Talmud Torahs in Philadelphia today; his Hebrew High School, which met at his home, led to the Philadelphia Yeshivah Mishkan Israel (1901). He helped reorganize the Yeshivah Rabbi Israel Elhanan (now Yeshivah University) in New York and was instrumental in having Bernard Revel made President. He was a director and chief examiner of the Rabbinical Department.

Rabbi Levinthal was responsible for the Pennsylvania act of Legislature, July 21, 1919, making it a misdemeanor to sell

trefe meat as kosher. It was the first law of the kind in America, and later New York adopted a similar measure.

The law was necessary, unfortunately, because of some unscrupulous Jewish butchers. They were his enemies and he theirs. No doubt through them circulated scandalous tales about wealth being accumulated by Rabbi Levinthal through his administration of kashrith. The fact was, the Rabbi was so poor in the nineties and the first decade of this century that often he could not pay his bills, and his two eldest sons, Israel and Louis, worked as reporters when they attended the High School.

Soon the rabbi's enemies made a startling attempt to humiliate him. He was arrested on the eve of the Sabbath by a butcher, who claimed he was libelled because the Rabbi had announced from the pulpit that his store was *Trefa*. The plan was to compel him to spend the holy day in a prison cell, since it would be unlawful and difficult to obtain bail on the Sabbath in time to release him for the evening and morning services. Rabbi

Levinthal outwitted the plotters. He knew a well-to-do real estate man, Benjamin Finberg, who admired him immensely. Finberg was informed of the situation and acted as bondsman. Rabbi Levinthal was released promptly. The charge, needless to say, came to nothing.

Rabbi Levinthal shone most as an eloquent and moving orator. People are still living who heard Rabbi Levinthal's funeral orations on the assassination of President William McKinley in 1901 and the death of Theodore Herzl in 1904. Two important phases of the Rabbi's patriotic and national outlook were brought out. The death of McKinley at the hands of an assassin stunned him. It was for him a stab at the democracy which he cherished so much. He was intensely American, so wrapped up in his adopted country that he felt the crime as if it had been committed against his own kin. He saw America not only as a haven for all oppressed, but as a place where freedom, tolerance, opportunity and justice were paramount. His was not merely a lip-service patriotism; it came from his heart. His Judaism never conflicted with his duties as a citizen, nor did his Zionism stand in the way of these duties.

His talk on Herzl was still a bold one for those days because some of the orthodox rabbis were still opposed to Zionism, and he had labored prodigiously to show them that devotion to it did not conflict with any Messiah conception they might entertain. He had been one of the founders of a Zionist organization in Philadelphia in the nineties, soon after Herzl had revealed his views, but he had already been a Jewish nationalist when in Russia. He had helped to form the Mizrahi organization of the Zionist movement (1902) and he also aided in relief work in Palestine after World War I.

The present writer heard Rabbi Levinthal when he made an address in a synagogue after the Kishinev massacre. This masterly speech moved the audience to tears.

The Rabbi always had the courage of his convictions, and if he believed himself right, he would firmly hold to his position even when strongly opposed by other rabbis. In the end the opposition usually came over to his views. When Rabbi Stephen S. Wise made some laudatory remarks about Jesus, great hostility



Rabbi Bernard L. Levinthal laying the cornerstone of the Center on June 13, 1920. Rabbi Simon Finkelstein and Dr. Israel H. Levinthal, Rabbi of the Center, are at his right.

was aroused, not because of the praise, but because of some statement that was thought to be in opposition to the Jewish point of view. A meeting took place in New York and it was held by many that Wise should be asked to resign from an organization which he headed. The division between those in favor and those against this action was about equal. In the dilemma it was decided to get Rabbi Levinthal's view. To the amazement of the orthodox rabbis and the hundred per cent Zionists, Rabbi Levinthal cautioned against censoring Rabbi Wise, stating it would make a martyr of him, incur his ill will and even turn him against his own people. Some were shocked but finally all yielded. Nothing was done. Rabbi Wise became a fast friend of Rabbi Levinthal, continued his good work, and the Jesus episode was forgotten. The future showed how sound and fruitful was the advice. Rabbi Levinthal did much to remove rivalries between various synagogues made up of men who came from different parts of Europe (outside of Germany), and who persisted in old animosities.

One of the reasons for the close relationship between Rabbi Levinthal and the Jewish communities was that he clung to the Yiddish language, speaking it privately and publicly. Some have maintained that his Yiddish was unliterary, the colloquial *mama loshen*. But he knew all the secrets of appeal in his use of the language. He would fall into effective chants, sometimes Talmudic, when addressing people — especially in public. Other rabbis who had come over from Europe about the same time cultivated English and delivered sermons in that language. But the Russian Jewish immigrants of the eighties and nineties and the first two decades of the present century spoke Yiddish, and needed leaders who could commune with them in their own tongue. He of course loved the Hebrew language and read much in it. He learned to speak English with fair fluency in private. But he was anxious to be able to correspond in English, and it is with pride that the present writer records that while he was still a high school student he was engaged by the Rabbi as tutor. As a pupil Rabbi Levinthal proved patient, courteous, and willing. He grasped the intricacies of English grammar easily.



Rabbi Bernard Levinthal reading to his oldest great grandchild, Linda, daughter of Prof. and Mrs. Samuel Belkin. This is one of the Rabbi's last pictures, taken about 10 years ago.

In spite of Rabbi Levinthal's slight accent, he made a good impression on non-Jewish people. No less a person than President William Howard Taft so took to him that he invited him to a reception in the White House.

The Rabbi's addresses and orations were delivered without notes, and to all appearances were extemporaneous. Yet they were well ordered and excluded extraneous matter. Incidentally this brings out a trait of his. He did not like to write. He often was urged to write a book and give the public the benefit of his views and scholarship, but he never did so. The nearest he came to it was to dictate some autobiographical chapters that appeared

in the Yiddish publication, the *Jewish World*.

Yet his educational addresses and some that might be called propagandist speeches required research, or at least depended on a well grounded education. He delivered lectures in two well known institutions, the Hebrew Literature Society, at Third and Catharine Streets, and Touro Hall, at Tenth and Carpenter Streets. The former institution was at times taken over by Socialists, Anarchists, and others who had been revolutionaries in Russia. A few physicians were among them. Rabbi Levinthal would counteract the view that Judaism was hostile to economic and social reform by showing how old Jewish laws as expounded in the Tal-

mud favored labor. At Touro Hall, where there were educational classes and where the immigrants came to learn English, he would emphasize the moral features of Judaism, his point always being that Judaism was compatible with Americanism, and he encouraged the pursuit of Jewish scholarship. He anticipated the modern custom of conservative Jewish rabbis in speaking on Friday after supper time. He used to go to the Touro Hall on bitter cold snowy Friday nights, walking from his home at Seventh and Pine Streets at least a mile, or nine blocks. He was usually accompanied by his associate, the father of the late Rabbi C. David Matt. As both wore beards they were sometimes snowballed by hoodlums, for in those days it was dangerous for a bearded Jew to venture into a Gentile neighborhood.

In the *Jewish World* of February 20, 1942, which devoted two pages to the celebration of the fiftieth year of Rabbi Levinthal's services in Philadelphia, there appeared an instalment of the Rabbi's reminiscences in which he referred to his sermons. He delivered one every Kol Nidre night (besides those on hundreds of other occasions) for fifty years. He said that there was not a sermon in which he did not stress the importance of the Sabbath, observance of the dietary laws, purity of family life, Jewish education, Jewish nationalism and other correlated matters. He said that for one entire winter he gave talks on living according to the Talmud. But he did not emphasize religious observance alone. He realized that care for the aged and sick and poor was needed, and he engaged in various charitable enterprises. He took care that the pride of the indigent should not be wounded. Above all he was successful in winning the respect of all opponents, from radicals as well as from those differing with him in policy. It is a fact that after a number of years many of the radicals turned Zionists, and no longer held that their passion for the betterment of labor conditions meant they must be enemies of their own people, and destroyers of their religion. It is a question how much of this good influence upon radicals is due to Rabbi Levinthal.

Above all he believed in carrying on Jewish tradition and being obedient to the Torah. In his ethical will he be-

sought his four sons to abide by the tenets of the Torah. He wanted them to cherish the family name, for it was associated with rabbis for many generations. He regarded the profanation of the name of a pious family as part of the violation of the commandment, in a less degree of course, of profanation of the Lord's name.

He understood the kaddish as carrying out the commandment of honoring one's father and mother. The essential paragraph of the ethical will is worth quoting:

"Be careful not to participate in and waste your efforts in movements which are not to the advantage of traditional Torah, or on activities



Rabbi Bernard Levinthal and his son Israel, taken at Atlantic City about 40 years ago

which go counter to efforts which I — with the help of God, blessed be His name,—have made and to achievements for the strengthening of Torah and observance which I have nurtured and fostered with a sense of dedication rising from the very depths of my soul and for which I have sacrificed my very life."

As a boy in the nineties I remember how the name of Rabbi Levinthal was met with awe and reverence. He was supposed to be a veritable oracle who could solve all difficulties, religious or otherwise. The Jewish people sensed that

he had a great mind, keen and logical. He often encountered human stupidity and even evil, but he never became cynical. He advised people and relied often on a good native intelligence besides his knowledge of the Talmud. I recall how little problems would perplex us as children and the answer of our parents would often be, "We'll have to ask Rabbi Levinthal." Here were some of the doubtful questions: Are peanuts *chometz* and therefore not to be eaten on Pesach? What should one do if one forgot it was Pesach, say on the first day, and ate candy? Is it not permitted to look at the Cohanim when they are *duchenen*, blessing the congregation? Did any one really ever become blind in doing so? And if he did so a second time, would he die? (This last question was a favorite joke among us youngsters.) Was it a sin—a *Hillul Hashbath*—to press an electric button or ride on an elevator on the Sabbath?

Public characters in their functions often deal with the surface aspects of life. In Rabbi Levinthal's case this was not so. He had intellectual acumen fortified with learning. He could grasp a situation and aid people in dilemmas. He was an adviser. It is well known that among the Jews the rabbi is a sort of lawyer, judge, physician, psychiatrist, diplomat, arbitrator, besides being an interpreter of religious laws. Rabbi Levinthal was such a person par excellence. In his view a Jew's fortune in life lay in his own hands and not in clerical agents. He tried to induce people to help themselves. He inspired them with hope, gave them sane and rational counsel, and did not insult their intelligence. He believed that orthodox Judaism was a rational religion, and he was interested in the spirit of it. The value of observance was to preserve this spirit.

One naturally is interested in appraising the personality of Rabbi Levinthal. It was complex and many-sided and he was versatile. Here is a man who was a scholar, an orator, an organizer; he valued solitude and yet was a mixer. He made everyone who came in contact with him feel at home—the humblest people in the lowest walks of life and those who were wealthy and aristocratic. He put at ease those who were illiterate and superstitious; he communed as an equal

with those who were learned; he listened patiently to the reactionary and the radicals. He treated each man according to his deserts, consoled the bereaved, encouraged the ambitious and discussed minute points of the law with rabbis. He had a gift of private speech—he was a good conversationalist. He could hold the attention of people no matter on what he spoke. He had the faculty of adapting himself to every situation and person. Needless to say, his own personality was magnetic. His house was always full of guests, invited and uninvited; all sorts of characters came to him — *schnorrers* and wealthy people, young and old women, a poet like Naphtali Herz Imber or the Slutsker Gaon, Rabbi Jacob David. His interests were wide and went beyond his religion embracing even French literature. The question is where and when did he find time to engage in all the activities in which he was submerged. He liked to read and study. He was a man of tremendous energy and must have had remarkable recuperative powers.

Though he was the head of the orthodox community, he was tolerant. He did not frown upon those who did not follow every precept in the Shulchan Aruch. If he was not practical in financial matters, at least in his early and middle life, he did not regard the pursuit of means to fulfil the physical necessities of life as a sin. He was not opposed to people's seeking comforts. When he came here in 1891 the Russian Jewish community was largely poverty-stricken, and Judaism does not regard poverty a virtue in and for itself; it does not sanction asceticism.

It would be like calling a roll of all the great Jews of the world to list the names of those who paid tribute to Levinthal on various anniversaries and occasions, and finally at his funeral. The most noted scholars and rabbis and laymen have praised him. He was frequently written about in the Jewish and English press, and his portrait was familiar to all. People heard of him and desired to see him and hear him speak.

He won the admiration of the cultured and intellectual youthful contemporaries of the city. In the nineties there flourished a group of Hebrew scholars and men learned in the secular literature, all immigrants from Russia. Some were con-

(Continued on page 22)

GRANDPA

By LAZAR LEVINTHAL

GRANDPA was dynamic in personality and energetic both in mind and body. He never strolled as he walked! Whether on his way to meet a rabbi or attend a meeting, or to catch a train back to Philadelphia, he was always rushing.

I shouldn't say that he *never* strolled, because when he would vacation at Atlantic City ("Philadelphia's Seashore") I remember seeing him walking at a normal pace along the boardwalk. Actually, he was relaxed for he constantly was engrossed in the problems that individuals and organizations heaped upon him, and if you would examine his face closely as he strode along the boardwalk you would find his forehead furrowed, indicating deep and serious thought.

My sister and I were both sent to the University of Pennsylvania primarily to afford us the opportunity of becoming better acquainted with our family. Both father and mother left their families in Philadelphia when they came to New York City to live. When my sister Helen was in college, our grandmother (of blessed memory) was alive and thus my sister had the good fortune of knowing both grandparents intimately, and of seeing grandpa in a setting more resembling a home than which I observed when I came to Philadelphia.

Even when grandma was alive, Helen recalls seeing grandpa surrounded constantly by Jews of every description. When I came to grandpa's a year later, they were still surrounding grandpa day and night.

Some wore beards and long *kapotes*, and some wore Americanized clothes. Some seemed dreadfully poor and others appeared to have made their mark in the world. Women, too, occasionally would be seen, for they would unburden their hearts to grandpa when family matters were involved—or ask *shailles* which undoubtedly have been asked and answered countless times throughout the ages. As I would enter the house through the living room which was always filled with waiting Jews, sitting and standing in small clusters, I would invariably hear

the whispered murmur as eyes were turned in my direction — "*Der Rov's einikle*" (The rabbi's grandchild).

Although grandpa lived in the house, and the house was in a residential section of Philadelphia, it had assumed the character of a public building—a small town city hall wherein a group might meet informally in one room and another group conduct an arbitration proceeding across the hall.

Adjacent to the living room was what once must have been the dining room. It was in this room that grandpa held court. Beyond this room was a slightly smaller room in which there was a large table covered with a cloth and on the table there was always a large salad bowl, bread and butter and condiments, including *chran* or *gefulte* fish. It was here that Philadelphia could boast of a dining table that was open to all, seven days a week. At least eight or ten chairs were set around the table, and anyone wishing to eat had but to seat himself and a rotund, good-natured cook named Mollie would emerge from the kitchen and inquire in Yiddish what she should serve.

This "open house" was probably never planned, but because of the openheartedness of both grandpa and grandma, it just developed naturally. Grandpa had no office "appointments." If a Jew had a problem at noon, and if he were in the neighborhood, he would drop in. He would do his best to see grandpa, but if grandpa was too busy, he would *schmoos* with the other men in the house, and if lunch was being served, neither grandma nor grandpa were the type to go off by themselves to eat; they would invite all present to join them.

Friday night was different. It was on this night that I had grandpa to myself, and invariably he would complain that I was not visiting him often enough. This would always impress me because I wasn't aware that with all the other matters on his mind, he could find the time to keep track of my visits.

Grandpa usually spoke Yiddish, although he read and spoke English, having studied it diligently when he came to

Philadelphia. He had an excellent vocabulary, the extent of which, I am sure, surprised his listeners. A classmate of mine at the university told me that he had heard that grandpa had great influence with the dean of a well-known medical school and that each year, as a courtesy to grandpa, two students whom he recommended were automatically admitted. My friend was anxious to enjoy this favoritism.

I invited him to grandpa's house that evening to discuss the matter. Grandpa listened attentively as my friend explained the purpose of his visit. When he had finished, I asked, "Grandpa, is it a fact? Can you really name two boys who will be admitted on your recommendation?"

He replied simply, "It's all *bab-loney!*"

I often wondered how such Americanese found its way into the vocabulary of the Dean of the American Orthodox Rabbinate.

Grandpa's world was the traditional world of the Orthodox Jew as described so beautifully in the writings of our Yiddish and Hebrew literary masters. In this world there was little place for such nonsense as football, but as a young man at college I was interested in my team and was always a bit taken aback when grandpa might casually inquire whether I thought Penn would beat Princeton. I was doubly amazed that grandpa even knew Penn's rival, but this was only further indication of the thoroughness with which he read his daily papers.

Proportionately, grandpa's newspaper bill was probably higher than his food bill. All morning and evening papers, both Yiddish and English, published in Philadelphia were delivered daily (except Shabbos, I presume). In addition, grandpa read the New York Times and several Jewish periodicals. He read books, but I think it safe to say that the only books he read were those which dealt with Jewish life. It was this prolific reading which undoubtedly took its toll of his eyesight, but thank God, grandpa was able to read until the end of his days, for it afforded him the opportunity to partake vicariously in the civic and religious life in which he had for so many years played so active a role.

Grandpa frequently came to New York for meetings, and other business, and once in a while he would find the time to visit

with dad in Brooklyn. On these occasions, there would be a mild flurry of tea-brewing for no one I ever met loved his tea more than did my grandfather. No sooner did he finish one glass, then mother would quickly place before him another steaming hot *glaizele tai*.

And as father and son would sit at the table drinking tea, they would invariably discuss dad's sermons; sermons preached or about to be preached. Dad had only to hint at the theme of the discourse and grandpa would indicate with an energetic nod of approval that he grasped the complete analysis, and might even quote a related passage from a source dad had overlooked and which would undoubtedly give the sermon an added touch of brilliance. Often dad would outline an interpretation which grandpa might consider unusually clever and as grandpa would listen attentively,

his bearded jaw thrust forward, he would have the expression of a hungry person smelling the succulent aroma of a delicious pot roast. Dad has often mentioned to me that it was this vibrant appreciation on grandpa's part that gave him renewed inspiration and stimulus.

Grandpa was endowed with a warmth of personality, a genuine interest in the welfare of his fellow-man and unusual wisdom and understanding. These qualities well qualified him for the roles of religious leader, communal adviser and arbiter of man's daily conflict with man. There can be no greater tribute to the unselfish and rich life that was my grandfather's than the thousands of Jewish men and women, who, over the years came to recognize him as a friend and counsellor in whom they would entrust their most personal problems, both of soul and mind.

A "ROYAL FAMILY" IN AMERICAN JEWRY

The following editorial appeared in the "National Jewish Post."

THE death of Rabbi Bernard L. Levinthal of Philadelphia, "dean" of the American rabbinate, serves to cast the spotlight on a family which, from a traditional standpoint, certainly comes as close as possible to the royal family of American Jewry. Other United States Jewish families which might be compared to the Levinthal family usually are connected with wealth, as in the case of the Schiffs and the Lehmanns and those others which have furnished such fine leadership for the American Jewish community.

Rabbi Levinthal's four children are Rabbi Israel H. Levinthal, spiritual leader of the Brooklyn Jewish Center; Judge Louis E. Levinthal, president of the Jewish Publication Society of America and a past president of the Zionist Organization of America; Cyrus A. Levinthal, a past president of the Southern California Region of the Zionist Organization of America; and Abraham A. Levinthal, an attorney. Mrs. Samuel Belkin, wife of the president of Yeshiva University, is a granddaughter of the late Rabbi Bernard L. Levinthal.

This is truly a great Jewish family. The American Jewish community would be much poorer without it. It is no re-

flection on other great American Jewish families, whose fame for the most part stemmed from their riches and their resultant influence, to point out that communal service and learning seem to be the dominating themes in the lives of the members of the Levinthal family.

A LEADER OF RABBIS

RABBI LEVINTHAL was not a cloistered religious leader. He rather conceived it to be his duty, in the evolving Jewish community in the United States at the beginning of this century, actively and dynamically to give direction to it and mold it into a wholesome pattern that would be both Jewish and American.

His leadership and his example were all the more remarkable when one considers the times in which he gave of himself. That was the period of the largest immigration to the United States and there was the notion then that an Orthodox Rabbi was to be a closeted scholar and not a community leader. Rabbi Levinthal stepped out of that frame and has given guidance and inspiration to the younger rabbis who have since become the leaders of Orthodoxy in this country.

"We bless his name and honor his blessed memory."

Excerpt from Jewish Ledger of Hartford, Conn.

RELIGIOUS OBSERVANCE IN ISRAEL

By ADA OREN

THE day-to-day struggle to give the State of Israel a traditional Jewish aspect through constitutional means is led by the four Orthodox parties, which participated in the previous Israeli Government as a bloc. Although they do so now under a looser form of coordination, the coalition is also bound by their minimum demands—maintenance of the status quo in religious matters. In fact, it is becoming much more difficult to be a non-observant Jew than a non-Jew in Israel; one case in point being the attitude toward missionary activity and mixed marriages. Since the British left, no one in this country is entitled to perform a mixed marriage.

The few people, including the first Israel Minister of the Interior, Yitzhak Gruenbaum, who declared themselves—in the first Israel census—as of Jewish nationality but of no religion, are considered freaks and their declarations of no consequence. Most of the several thousand Jews baptized find it necessary to hide the fact, and many try to emigrate.

Mission schools and hospitals operate freely among both Arabs and Jews, and there are about 400 known Christian missionaries in Israel; but the Prime Minister had to intervene to enable one of them, a pro-Zionist Canadian, to broadcast on such subjects in Hebrew although Christian and Moslem religious services and music are regularly transmitted over Kol Israel on their holidays in other languages.

While some Jewish citizens expressed abhorrence at the "inquisition-like atmosphere which surrounded Sholem Asch's recent visit, the Orthodox begrudged him the opportunity to declare himself a loyal, albeit non-confirming Jew. He was both invited by the President of Israel and shunned and insulted as a dangerous apostate by traditionalist circles.

Meanwhile, the Agudah and Mizrahi trends in (compulsory free) education are fighting a rearguard action against the amalgamation of all state-supported schools into a single public system giving pupils the choice between secular and observant classes, and most religious parties demand separate observant formations in the Israel army; its voluntary youth formations are altogether rejected by Agudah youth. But in the Orthodox

view no infringement or tradition is involved as long as the exemption granted girls and women claiming religious scruples gives the conscription of women the character of a regulation governing voluntary enlistment. They have reserved judgment pending implementation of a recent amendment requiring draft-age girls, who hitherto benefited from this clause, to prove that they practice what they preach.

The undertaking to use Government funds only for the purchase of kosher meat further reduces the scant protein rations of Israel's population; price differences on frozen meat imports may amount to 15% and over in foreign currency on regular markets and more on special buys, and outright gifts from abroad must sometimes be refused. The sale of beef slaughtered locally under non-kosher emergency conditions is so complicated that it is usually destroyed unused.

The 25% of the Jewish population registered with non-kosher butchers get ample rations from the non-kosher parts of ritually clean cattle declared ritually unfit on arrival although they had been purchased abroad as kosher. The local rabbinate's insistence on the employment of supervisors from Israel, where slaughtering regulations are probably the most rigid in the Jewish world, in all foreign abattoirs filling orders for Israel, incensed rabbis everywhere and casts aspersions on Israel households using private foodgifts from abroad.

An attempt to extirpate pig breeding was made upon the attainment of independence, but veterinary permits could not be refused to non-Jewish residents so that the now Jewish municipality of Ramleh finds itself constrained to reopen a pig abattoir.

The Chief Rabbinate supports ultra-observant opposition to the fortification of certain breads and rolls with powdered

milk and constrains wine producers to employ only observant staff on pain of seeing their vintage forbidden to Jewish users.

Although the rabbinate sees to it that weddings are celebrated only on public premises known to be kosher, the overwhelming majority of Israel's restaurants are not. Tourist pressure for kashruth affects mainly the class of hotels catering to this special clientele.

State-owned stores of *chometz* are fictitiously sold every Pesach, and centrally allocated fodder for livestock mixed to a kosher formula. Non-pesach bread and pastry are nowhere sold in shops serving the Jewish public. Observant citizens found fault with the zoo for not making its charges observe the holiday in a similar manner, and with the post office for delivering during the Pesach week gift parcels containing non-Pesach food.

This sabbatical year the extremely observant were enabled to patronize special vegetable shops selling only non-Jewish produce. Poale Agudah kibbutzim refused to accept the Chief Rabbinate's exemption, based on the fictitious sale of all arable land in Israel to an Arab, for the cultivation of their JNF allocated land. They maintain themselves by non-agricultural labor and a special appeal abroad—solutions neither the nation's exchequer nor its sunbeaten soil can afford on a larger scale. The only point on which the Chief Rabbinate would not budge—the planting of new trees—is disregarded by most farmers and schools, as well as by the Government and JNF in the interests of thousands of unskilled laborers requiring public employment.

A MAN NEEDS SOMETHING

By A. S. FLAUMENHAFT

THE limousine stopped in front of the small frame house and the uniformed chauffeur stepped out to open the door of the passenger compartment. He offered his arm to the plump little old lady first, and then to the spindly old man.

"Well," said the old man, straightening himself and turning toward the respectful chauffeur, "it was a fine party, no? When my son makes a party, it's something special, no?"

"Yes, sir, Mr. Cooperstein; your son sure knows how to make a party!"

"If it cost him a penny, it cost him \$5,000. But what's \$5,000 to my son—it's like five cents to me."

The chauffeur shut the door and started around to the other side of the big car to slip behind the wheel. "I have to be leaving now. Mr. Cooperstein is still at the hotel. . . ."

The old man, however, lingered. "And that was only for a Bar Mitzvah," he continued. "I don't remember—was you his chauffeur when his daughter Pauline, my oldest grandchild, was married last year?"

"No, I've been with your son for only eight months." The driver stepped on the starter.

"That was a wedding—that was a wedding—like Rockefeller, like Morgan!"

"I'll bet! Now, I got to be going."

"Wait, I want to handle you a tip. You called for us, you brought us home, so now I want to handle you a tip."

"Come already, Sam," called the plump little lady from the porch. "It's cold outside. Open the door of the house. Let the chauffeur go back. Morris will be worrying something happened."

"I'm coming. First I want to handle the gentleman a tip." Digging into his pants pocket, he came up with some coins.

"No," the chauffeur smiled, shaking his head. "No tips. Your son's giving me a special tip for the evening. He asked me not to accept tips from any one else."

"Never mind—here!" He extended a hand containing a nickel and a dime. "Take it," he insisted. "You don't have to tell my son, and I won't tell him."

"Okay." There was a twinkle in the fellow's eye. "I won't tell. Goodnight."

With a spry step, the spindly old man walked up the wooden stoop to join his wife at the door.

"Such a party," he exclaimed, "such a party, Ida, was worth living for!" He

fumbled for the key, then for the keyhole. "Orchids for the ladies, gardenias for the gentlemen, and what a dinner—with champagne, yet! And the ceremony—what's the matter with the ceremony? The cantor, maybe, wasn't first class!" He opened the door, snapped on the hall light, and turned to his short wife, as if she had made a derogatory remark about the cantor.

"Who said something?" Mrs. Cooperstein shrugged innocence.

"And Abela, the Bar Mitzvah *yingle*, he didn't sing good, maybe?"

"Everything was fine, fine, Sam—but it's two o'clock in the morning, so go look at the furnace and then let us go to sleep."

"Sleep? Who wants to sleep? Who needs to sleep? I feel like I should be sixty years, not seventy-eight."

"Don't be a knocker, better. You had a few schnopples, so you feel like dancing. Tomorrow you'll groan and complain your back is killing you, I hope not."

•

Mrs. Cooperstein began climbing the carpeted steps to the bedroom. "Turn off the hall light and come up right away, Sam," she called back.

"Go, go, if you're tired! I'll come up later. First, I'll fix the furnace. Next, I have to read the newspapers. I didn't look on my newspapers for two-three days already. The excitement with Abela's Bar Mitzvah—who had time to read newspapers?"

He picked up the copies of the Jewish daily from the hall table, walked with them down the corridor, turned to descend the staircase to the cellar. After shoveling coal into the fire-box, banking the fire and adjusting the damper, he sat down on a wicker porch-chair (cellared for the winter) and opened a newspaper. He held it far away, he held it near—the print was still a blur. He fished for his spectacles in his jacket pocket. That was better! He commenced reading. However, he discovered his mind slipping from the news story to the bar mitzvah. The ritual at the synagogue

the morning of the preceding day; the party at the hotel, from which Morris's chauffeur had just brought them home! Sam Cooperstein was seeing himself standing next to Abela before the open scroll, singing along with him as he intoned his *otvorah*; he was sitting once more between his son, Morris, and his older grandson, Benny, listening to Abela on the dais up front delivering his speech. Then his mind skipped a day to the great celebration at the hotel, with all the *mischpoochah* there, the photographers taking pictures . . .

Seated in the wicker chair in the cellar at two-thirty A.M., his newspaper now in his lap, Sam Cooperstein quivered with the joy that had been his.

He did not sleep well and he was up early the next morning. When his wife opened her eyes at seven o'clock, he was already dressed.

"Where you going, Sam?" she asked, frowning. "You got important business that you're up so early!"

"No, I couldn't sleep. I got an idea in my head and I couldn't sleep. Now I'll go downstairs and I'll fix the furnace."

"All right. So go fix the furnace and then come back to bed. The day after a party we have to get up early, too! The days are long enough even when we get up late!"

"Just now you said the truth, Ida," the old man agreed, thoughtfully. "The days are long. And when there is nothing ahead, they are too long . . ."

Slightly bent over, he walked out of the bedroom. He held on to the bannister as he descended the stairs. Noticing that his newspaper was already sticking in the letter drop, he pulled it through and laid it on the hall table without unfolding it. Then he made for the cellar. Mechanically, he shook out the ashes from the grate, shoveled in coal, opened the damper. Then he sat down heavily on

the wicker chair. He felt tired. Poking out the furnace, throwing in a few shovels of coal tired him this morning. He frowned at the barrel of ashes. If he was tired already, how would he get out the barrel today? Well, he didn't care—if he got it out, he got it out; if he didn't, so some one else would drag it out. There was a bigger concern in his head, the thought that wouldn't let him sleep when he'd gone upstairs at three a.m.

What was there in life for Sam Cooperstein from that day on? That was the thought. He had felt up to the day before that there were different events, all connected with his three grandchildren, that he had wanted to live to see. He had wanted to live to see his older grandson, Benny, *bar mitzvah'd*. Then, though it looked like a long, long stretch, he had wanted to live to see his oldest grandchild, Pauline, married. And a year ago, at the age of nineteen, she'd been married. Finally, he had wanted to go on living until his youngest grandchild, Abela, would be *bar mitzvah'd*. Now—all those events had come to pass. All the events that a retired old man might find sustaining were—behind him.

Sam Cooperstein stared sombrely at the cement floor of the cellar. He sighed, glanced absently at the network of veins on the back of his horny hand, and sighed deeply again.

He'd had a good life, his one misfortune being that Ida, after the operation attending the birth of Morris, was not able to bear any more children. She had always been a good, devoted wife, however. His one child had been a bright boy in school, a sharp man in business. He himself had always been able to earn a good living in his drygoods store. And by the time Morris had finished with college, the original store had expanded into an establishment with a forty-foot front on the avenue and a depth of one hundred feet, employing eight people. And then his son had come in with him—and before Sam Cooperstein retired at the age of seventy-two, they'd bought the four-story building and converted it into a department store.

Yes, he'd had a good life—but now, what lay ahead, what did he have to pull for?

Sunk in this mood of dejection, he heard his wife's footsteps in the private

hall, heard them halt at the head of the cellar stairs. Then her voice floated down: "Sam are you there? What you doing in the cellar so long? I didn't hear you, so I was worrying—you seemed so strange upstairs!"

"Yes, yes, I'm here." He aroused himself and stood up, shuddering with a pain in his back. "I'm coming up right away. I'm just waiting for the fire to burn through so I can close the damper."

When her footsteps moved toward the kitchen, he sat down once more in the wicker chair. Somehow he didn't feel like going up into the kitchen and having a *schnapps*, and sitting there with his newspaper and reading aloud to Ida, while she was readying the fruit juice and hot cereal and coffee. Other days, after seeing to the furnace, that was his routine; and there was always a warmth and pleasantness about mornings in the kitchen which he enjoyed.

But today, today was different. Today, there was no longer something in the future that made present living anything but an extended emptiness. So he would have a *schnapps* and he would eat breakfast and he would read the paper, and then he would either go out to the fruit store and the grocery store and the butcher shop with his wife or he would poke around the house, see if maybe some-

AMERICAN INVESTMENTS LEAD IN ISRAEL

A MERICAN investments lead all approved foreign investments in Israel, both in number of new enterprises and in the amount of capital involved.

Out of a total of 731 enterprises approved since the inception of the State, 601 were of foreign origin and, of these, 219 were established by Americans and Canadians. The capital invested in these enterprises totals \$46,800,000, or 34% of the \$138,800,000 total invested in the 601 foreign enterprises.

Nineteen enterprises, representing an investment of \$2,000,000, were established by South and Central Americans.

Thus, over one-third of Israel's new foreign enterprises represent American initiative and capital. This figure is exceeded only by the combined tally for European investment in Israel which amounts to 254 enterprises with an aggregate capital of \$54,700,000 (39% of the total).

—From "Economic Horizons."

thing needed to be fixed or painted. After lunch on good days he would take a slow walk to the park a few blocks away, and he would sit and *schnoos* with other old men, or play checkers; and on bad days he would take a nap. Or he would walk around to Cooperstein's Department Store and wander about for half an hour—but this he did not like to do any longer because when Morris was there he was busy, and the help were just polite to him; he felt he was in the way. Evenings, he'd play dominoes with Ida and they'd listen to the radio and have a glass of tea.

The depressed old man sighed and tapped his long bony fingers on the arms of the wicker chair. People live, he mused, to try to reach something. And after they've reached it, they must have something else to reach, otherwise, what is there in life?

"Sam!" Ida again was at the head of the cellar stairs. "What's taking so long today?"

"All right, all right, Ida; I'm coming now."

He pushed himself out of the chair—his body felt unusually heavy, his back pained—and he plodded over to the damper of the furnace to turn it almost shut. He paused again to glance at the barrel of ashes. No, he didn't think he'd be able to drag that out today; it looked like too much for him. Only once in a while, when he wasn't feeling well, did he have to ask the janitor of the apartment house down the street to come in and carry out the ashes; other days he managed himself. He should have had oil or gas heat installed years ago as his wife and his son advised, but now—now he didn't want to change any more.

He looked again at the barrel of ashes—and he sighed. As he moved slowly up the steps, he held the railing tight for security.

It was four o'clock in the afternoon. His wife had lain down for a nap an hour earlier. Sam, however, had no sleep in him. Other afternoons, yes; but not this one. He was restless. Ida had noticed something was wrong at breakfast, when he took just a *schnapps* and half a cup of coffee and didn't care for anything else; and when he'd read a bit from the newspaper and then got lost in his private thoughts.

Nor had he contributed to the conversation when Morris phoned in the

(Continued on page 21)

NEWS OF THE CENTER

Rabbi Levinthal to Pay Tribute to His Sainted Father at Late Services This Friday

At the first Late Friday Night Lecture Service to be held this Friday, October 31st at 8:30 o'clock, Rabbi Levinthal will pay tribute to the memory of his sainted father and will preach on the theme "Portrait of a Rabbi." We hope that many of the members and their families will join with us at this important service.

Cantor Sauler will lead in the congregational singing and will also render a musical selection.

We want to make these Friday Lecture Services most successful and we hope that our members will make it their special duty to make Friday nights Center nights regularly.

Special Musical Program to Mark Friday Night Service Nov. 7th

Our annual Special Musical Services given by our Center Choral Group consisting of almost sixty male and female voices, led by Mr. Sholom Secunda, will be given at the second Late Friday Night Services on November 7th. Mr. Secunda has prepared some very beautiful new songs for our program. Cantor Sauler will be among the leading soloists that evening.

Rabbi Kreitman will also preach a brief sermon on the theme "The Sabbath—Its Meaning for the Modern Jew." We are looking forward to seeing many of you at these services.

Institute of Jewish Studies for Adults Has Large Enrollment

We are happy to report to the readers of the *Center Review* that our Institute of Jewish Studies for Adults opened last Wednesday night with a large enrollment of men and women for all the courses that will be offered this year. There is still an opportunity for you to join one or more of these courses. Please register in the office of the Hebrew School with the registrar, Mrs. Rabinowitz, as soon as possible. Most courses are given on Wednesday evenings. Special courses for women who cannot attend in the evening are given on Monday, Tuesday and Thursday mornings.

Federation to Honor Joseph Goldberg

The Federation of Jewish Philanthropies is now conducting its annual campaign at the Center for the support of the 116 institutions affiliated with it. The campaign will culminate with a dinner to be tendered to Joseph Goldberg, Administrative Director of the Center, in recognition of the many years of service rendered by him to Federation and other communal endeavors. The committee in charge of this event is headed by Judge Emanuel Greenberg, President of the Center. The dinner will be held at the Center on Thursday evening, November 13th.

The Brooklyn Jewish Center has always taken a leading part in Federation Campaigns and we are confident that the members of the institution will again come forward with their contributions to this most worthy cause.

Judge Greenberg and Mr. Harry Levinthal, Chairman of the Campaign Committee appeal for the cooperation of the Center membership in making the campaign and the dinner to Joe Goldberg a huge success. Please phone your reservations (HY 3-8800) for yourself and your friends or mail them to the Center, 667 Eastern Parkway. Subscription is \$6.50 per person.

Sabbath Services

Friday evening services at 4:35 p.m.
Kindling of Candles 4:35 p.m.

Sabbath Services commence at 8:30 p.m.

Sidra, or portion of the Torah: "Lek Leka" Genesis 12.1-17.27.

Haphtorah Reading: Prophets — Isaiah 40.27-41.16.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Mr. Jacob S. Doner will begin at 3:00 p.m.

Rabbi Gerson Abelson will speak in Yiddish at 4:00 p.m.

Mincha services at 4:35 p.m.

Samuel Rottenberg Celebrates 80th Birthday



OUR Honorary President, Mr. Samuel Rottenberg, attained the age of eighty on October 23rd. This important event was suitably marked by a dinner tendered to Mr. Rottenberg by the members of the Board of Trustees on Wednesday evening, October 22nd. Our President, Judge Emanuel Greenberg, greeted Mr. Rottenberg on behalf of the Brooklyn Jewish Center membership. Rabbi Levinthal reviewed Mr. Rottenberg's years of service to Jewish causes and particularly his labors in behalf of the Brooklyn Jewish Center which he helped found in 1919, serving as President of the institution for ten consecutive terms. Mr. Bernard Semel, an intimate friend of Mr. Rottenberg, stressed the activities of the guest of honor in the field of Jewish education. Mr. Rottenberg was presented with a suitably engraved bronze tablet on behalf of the Center.

The presentation was made by Mr. Nathan D. Shapiro one of the first members of the Board of Trustees.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 4:45 p.m.

Special Maariv service—7:30 p.m.

THE YOUNGER MEMBERSHIP

THE Young Folks League started the New Year successfully. The League Sabbath was well attended by our members and well received by the congregants. Gerald Jacobs and Harold Kalb as cantors cooperated well with the Center choir. Max Wertheim delivered a challenging sermon. He pointed out that Jewish activities often come under the control of people who are not themselves religiously observant. One result is that affairs for Jewish causes are held in non-kosher places. Hopefully, he referred to Long Island communities where one Hebrew School has an enrollment of 600 youths and classes are overcrowded.

Our Yom Kippur Nite Charity Frolic was very well attended and we raised a substantial sum.

Our meeting of October 7th was intended to acquaint our members with the YFL program for the coming year got an excellent response. The skits arranged by Herbert S. Levine, and parodies written by Arnold Magaloff were hilarious. Over a hundred members signed up to serve on our various committees.

On October 14th, we had the pleasure of having Rabbi Levinthal introduce to our members our new Associate Rabbi, Benjamin Kreitman. After the presentation, Miss Shirley Cohen led the group in community singing of songs appropriate to the Simchas Torah festival just ended.

At our meeting of October 21st, we heard Mr. Oscar Schachter, a distinguished attorney with the U.N., speak on "The United Nations — Its Crises and Future." A very enlightening question period followed.

On Sunday, October 26th, our members played a prominent role in the Young People's League Conference held at Temple Anshe Chesed. Our own Rabbi Kreitman, Morris Hecht, Harold Kalb, Herbert Levine, Betty Moses, Elmer Riffman, Michael Rosenfeld and David Yawitz acted as moderators and panel members. A large number of our Young Folks Leaguers attended this highly informative conference.

Y. F. L. Calendar

MEETINGS

Tuesday, Nov. 4 — Election Night dancing to the tunes of an Orchestral Ensemble. Election returns.

Wednesday, Nov. 5—Executive Board meeting.

Tuesday, Nov. 11—Our Entertainment Committee will offer a dramatic presentation on an Armistice Day theme.

Tuesday, Nov. 18—Jewish Book Month Program—"Books on Trial."

Tuesday, Nov. 25—Thanksgiving Program. Mr. Leo Shpall will speak on "Jewish Contributions to American History."

INTEREST GROUPS

Bowling Group—This group will begin

meeting every Sunday at 2:00 p.m. starting with Sunday, November 2nd. Bowling takes place at Kings Bowling Alley, Clarkson and New York Avenues.

Music Interest Group—This group will meet on Thursday, November 13th.

Bridge Group—This group will meet on Thursday, November 6th, and Thursday, November 20th.

Except for Bowling, all of our activities start at 9:00 p.m. Members are requested to be prompt and to present their membership cards for admission.

MORRIS HECHT, *President*.

Young Married Group

THE opening meeting of the Young Married Group held on Tuesday, October 14th, proved an outstanding success. The subject, serious and thought provoking, one that most of us will have to face sooner or later if we haven't already done so. "What to Teach Your Child About God" was discussed by a panel consisting of group members and led by Mr. Louis J. Gribetz, our guest speaker for the evening. Mr. Gribetz feels that the child's first question should be answered with readings and references to the Bible, the original source of the teaching about God, especially the books of Leviticus and Ecclesiastes which

teach the various aspects of God's character. All of these stories and references of course should be geared to the child's own level of understanding.

Both Rabbi Levinthal and Rabbi Kreitman attended part of the meeting and addressed greetings to the group. Because of the large attendance and the group's preference for Tuesday meetings, our next meeting will be held on Tuesday evening, November 18th, at 8:30 o'clock. The program will be announced in a future issue. All young married members are cordially invited to attend. Refreshments are served and a social hour follows.

The Junior League

WE ARE happy that so many of our college-age youths have been joining us Thursday nights.

The first two meetings were devoted to getting acquainted and renewing old friendships. The customary refreshments accelerated the process.

On October 9th we celebrated Sukkot with a holiday social at which we met Rabbi Kreitman for the first time. He spoke to us on "The Meaning of Sukkot for Our Time." An interesting question period followed. On October 16th we had a discussion on the issues of the coming election. Arthur Viders, President of the Junior Congregation, presented the Republican case; the President of New York University Student Council spoke for Stevenson. An animated question and answer period wound up the meeting, which was followed by the social hour.

October 23rd was the day set aside for picking our new officers and elections were held. Plans for the month of November will include the following programs: November 6th, open meeting and social get-together; November 13th, discussion of the topic "What Part Should Youth Play in the Life of the Jewish Center," and a prominent member of the Center Youth Committee will address the group; November 20th will highlight Jewish Book Month and the program will feature a discussion of the new book "Great Jewish Books and Their Influence on History" by Joe Aaron, leader of the group; November 27th is set aside, as usual, for the Annual Thanksgiving Social. We invite all Center college-age youth, who have not as yet joined, to come down and avail themselves of the opportunity of participating in the Junior League's activities.

THE CENTER ACADEMY

THE Center Academy is committed to a democratic ideal and devoted to the continuous reconstruction of education for the fuller realization of that ideal in school and society—in promoting creative activities in classrooms, in securing a greater emphasis on the real life needs of children, in encouraging experimentation with new procedures in curriculum-making and evaluations, and in achieving closer relationships between the school and the community. The Center Academy is distinguished by its policy of coordinating and integrating its Hebrew and Secular programs.

Therefore, on Thursday, September 4th last, the Faculty and Administrators of the Center Academy met at the school to consider how these purposes and activities might be even more effectively achieved. The programs for the school year were planned for maximum help to the students and their teachers.

We are fortunate in having a finely-equipped faculty, small classes, ample facilities and resources, cooperation from the home, and guidance from the Center. These are unmeasurable aids in carrying out our program.

Succoth Celebration

The Succoth celebration grew out of the shared experiences of the children and their Hebrew and English teachers and was enriched by the talents of our new music teacher, Mr. David Weintraub, and their well known art instructor, Mr. Louis Harris.

The children and their teachers, as well as their invited guests, took their places at the tables in the Succah. Before partaking of the fruits the children of the entire school chanted the appropriate blessing. Then the present graduating class brought in the refreshments on large trays, which they placed on each table. Ellwyn Fischbach, one of the graduates, carried the Scrolls into the Succah, symbolizing the Simchat Torah celebration. He was followed into the Succah by the rest of his class in the procession, with Robert Blumberg carrying in his right hand the palm branch, myrtle, and willow tied together, and in his left hand, the citron, while chanting a blessing. All the children then repeated the blessing

of the *ethrog* and the *lulav*—the citron and the palm.

Mr. Leo Shpall, acting head of the Hebrew Department, conducted the ceremonies.

Miss Bush On Leave of Absence

For some time Miss Irene Bush, who has served as a devoted and skillful teacher, and as head of the Hebrew Department of the Center Academy (even as acting director of the school), over a period of twenty-three years, has been hoping to take a leave of absence for rest and travel but no one seemed able to take over her manifold duties. Now a happy solution has been found. Mr. Leo Shpall, who has been an integral part of the Brooklyn Jewish Center faculty in its Adult Education program and Hebrew classes, as well as part-time teacher of Hebrew at the Center Academy, has been permitted to release some of his Adult Education classes so that he may devote his entire day to teaching and to the supervision of the Hebrew Department at the Center Academy. In his new responsibilities he will have the full cooperation of the Hebrew and Secular faculties.

As for Miss Bush, she is still our spiritual guide and will act as adviser to the Hebrew Education Committee of the Board of Trustees of the Center Academy until the spring, at which time she will visit Israel and Europe. We wish her a happy vacation, and are looking forward to her return next fall.

Personal

Robert W. Colman, grandson of Mr. and Mrs. Samuel Greenblatt, was one of

the national winners of the Westinghouse Science Talent Awards, in addition to the State, Cornell, and other scholarships. He is now a student at Harvard where he intends to concentrate in the field of biochemistry.

Home Talent Group Being Formed

The Social Committee has decided to organize a Home Talent Group consisting of members who can entertain at Center functions. If you can sing, play a musical instrument or dance, please enroll as a member of this group by leaving your name at the information desk to the attention of Mr. Sholom Secunda, Music Director of the Center, who will take charge of this group.

Center Kol Nidre Appeal

At the last Yom Kippur service our President, Judge Emanuel Greenberg, made an appeal to the members of the Center for donations to our Kol Nidre fund, which is devoted to the furtherance of the Hebrew Educational activities conducted by the institution.

The list of contributors will be published in a forthcoming issue of the *Review*. Please add your name to this list by sending your contribution. Checks should be made payable to the Brooklyn Jewish Center.

Center to Celebrate Book Month

The annual Jewish Book Month will be celebrated at the Center on Monday evening, December 1st. Plans for this event are now being made by the Library Committee under the chairmanship of Dr. Reuben Finkelstein. Watch for further details.

NEW BOOKS BY RABBI LEWITTES

The Hebrew Publishing Company proudly announces the publication of two new books by Rabbi Mordecai H. Lewittes, associate rabbi of the Center in charge of our Hebrew School. One volume "Modern Hebrew, Part II" is a continuation of the popular text in Hebrew conversation and grammar which has been widely used in schools and adult groups in the United States, Canada, Mexico, Europe, South Africa, India and other countries. Rabbi Lewittes collaborated in the writing of these books with Dr. Harry Blumberg.

The other books, "Heroes of Jewish History," from Abraham to Moses, is intended for children who are beginning their study of Jewish history. Written in attractive style it includes many valuable aids for teacher and student.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADELSON, JUDAH

Res. 645 Eastern Pkwy.

Bus. Teacher, City College of N. Y.

Single

Proposed by Dr. Reuben Finkelstein,
Dr. Howard L. Adelson

BAER, Miss ALICE

Res. 1089 Eastern Pkwy.

Proposed by Paul Kotik

BARTFIELD, HORACE

Res. 941 Washington Ave.

Bus. Photography, 314 Albany Ave.

Single

Proposed by Michael J. Rosenfeld,
Eddythe Chaiken

BEHMOIRAN, Miss DORA

Res. 385 So. 4th St.

Proposed by Philip Freedman,
Herman Rubin

BELLOVIN, MARVIN H.

Res. 727 Howard Ave.

Bus. Furrier, 307—7th Ave.

Single

BERGEN, MILTON

Res. 577 Avenue Z

Bus. Award Incentives

Married

BERNER, WILLIAM

Res. 571 Montgomery St.

Bus. Chemicals, 180 Lafayette St.

Single

Proposed by Martin Karlin

BRAUNSTONE, SIMON

Res. 163 Eastern Pkwy.

Bus. Men's Coats, 10 W. 20th St.

Single

Proposed by David Goodstein

CAMMY, Miss JULIA

Res. 90 Legion St.

Proposed by Bertha Kaufman,
Miriam Miller

CAPELSON, ABRAHAM

Res. 719 New Jersey Ave.

Bus. City Register, Borough Hall

Single

CHERCHES, Miss SELMA D.

Res. 105-37—64th Ave.

CHERCHES, Miss HELENE

Res. 105-37—64th Ave.

COHEN, LOUIS

Res. 748 Saratoga Ave.

Bus. Printing, 22 Thames St.

Proposed by Morris Hecht,
Milton Slow

COHEN, Miss MICKEY E.

Res. 2058 Strauss St.

DUBIN, SIDNEY

Res. 640 Eastern Pkwy.

Bus. Photographer, 162-10 Jamaica
Ave.

Married

Proposed by Mrs. S. Shapiro

DYNER, ARMAND

Res. 150 Crown St.

Bus. Printing, Mineola, L. I.

Married

Proposed by Harry A. Stadin,
Arthur Blaukopf

FERNBACH, DR. HERBERT J.

Res. 941 Park Pl.

Bus. Dentist

Married

FINKELSTEIN, Miss DOROTHY

Res. 220 Congress St.

FOX, Miss RENEE

Res. 572 Saratoga Ave.

FRANK, NATHAN

Res. 1488 Sterling Pl.

Single

Proposed by Reuben Hirsch,
Irving Rubin

FRIEDMAN, Miss SYDELLE

Res. 1549 St. Marks Ave.

GARBER, MURRAY

Res. 706 Howard Ave.

Bus. Grocer, 42 So. 5th St.

Single

GARBER, Miss ROSLYN

Res. 5421 Snyder Ave.

GINSBERG, IRWIN

Res. 2052 Bergen St.

Bus. Shoes

Single

Proposed by Sidney Zarider,
Harold Becker

GLICK, HAROLD

Res. 8543 Coventry Rd.

Bus. Restaurant, 202 W. 42nd St.

Married

Proposed by Dr. Morris Glick,
Jos. H. Glick

GOLDBERG, ROBERT

Res. 136 Grafton St.

Bus. Accountant, 500—5th Ave.

Single

GOLDMAN, Miss MARION

Res. 1660 Union St.

GREENBERG, Miss SYLVIA

Res. 901 Saratoga Ave.

HACKER, ABBE

Res. 1081 Eastern Pkwy.

Bus. Research, 250 Church St.

Single

Proposed by Harold Becker,
Mrs. Rose Meislin

HARKAVY, Miss DOROTHY

Res. 176 Clarkson Ave.

HECHT, IRWIN S.

Res. 593 Crown St.

Bus. Teacher, Board of Education

Married

HONIG, WILLIAM I.

Res. 294 Union Ave.

Bus. Accountant, 475—5th Ave.

Single

Proposed by Joseph Levy, Jr.

HORNICK, Miss DEBORAH

Res. 104 Hendrix St.

Proposed by Abbey Coleman,
Paul Kotik

HOROWITZ, ISAAC

Res. 240 Crown St.

Bus. Salesman

Married

KALMUK, Miss HARRIET

Res. 458 Eastern Pkwy.

Proposed by Dena Mazell,
Sidney Zarider

KANE, SEYMOUR

Res. 706 Eastern Pkwy.

Bus. Agent, Treasury Department

Married

Proposed by Harold Kalb,
Bernard L. Buck

KASTOR, ARNOLD

Res. 1293 East New York Ave.

Bus. Accountant, 853 Bway.

Single

KATZ, ELLIOTT

Res. 371 Utica Ave.

Bus. Advertising, 385 Madison Ave.

Single

KATZ, SOLOMON H.

Res. 534 Rockaway Pkwy.

Bus. Liquor

Single

KEHL, SIDNEY J.

Res. 356 Crown St.

Bus. Federation of Jewish
Philanthropies

Married

Proposed by Bernard Hurwitz,
David Friedman

KIPNEES, Miss ETHYLE

Res. 160 Rodney St.

- KOHN, Miss MILDRED
Res. 201 Rutledge St.
- LANGER, Miss IRENE
Res. 239 Ocean Ave.
Proposed by Leonard H. Weiss,
Betty Krout
- LANGER, JOSEPH
Res. 240 Crown St.
Bus. Police Department
Married
Proposed by Anne Friedman
- LEAVITT, Miss SELMA
Res. 572 Greene Ave.
- LEBENSFELD, Miss ETTA
Res. 1068 Winthrop St.
Proposed by Jessie Bregman,
Aaron Dershowitz
- LEFFT, DR. HAROLD H.
Res. 2 Stoddard Pl.
Bus. Physician, 273 Montgomery St.
Married
Proposed by Albert N. Schneider,
Harold Harnatz
- LIBMAN, Miss DIANA
Res. 664 Ralph Ave.
Proposed by Herbert Levine,
Harold Kalb
- LINN, Miss AUDREY J.
Res. 750 Lefferts Ave.
Proposed by Paul Kotik,
Elmer Riffman
- LIPCHITZ, Miss BEVERLY
Res. 1483 St. Johns Pl.
- MARGOLIS, PAUL D.
Res. 695 Belmont Ave.
Bus. Textiles, 457—7th Ave.
Single
- MEISEL, Miss PHYLLIS
Res. 201 Eastern Pkwy.
- MILLER, FLORENCE
Res. 220 Congress St.
- MONTCHAR, MORTON
Res. 219-30—132nd Rd.
Bus. Lumber, 244-15 Merrick Rd.
Married
Proposed by Theodore Rosenberg,
Morris Eisenstein
- NADEL, Miss LILLIAN
Res. 1097 Winthrop St.
Proposed by Jessie Bregman,
Beatrice Zwirn
- NATHANSON, Miss FRANCINE
Res. 390 Parkside Ave.
Proposed by Herbert S. Levine,
Paul Kotik
- OGUR, Mrs. GERTRUDE
Res. 110 Lenox Rd.
Proposed by Albert Joley
- PEKUS, Miss MARILYN
Res. 1499 E. 49th St.
Proposed by Philip Freedman
- PITASHNIK, MORTON
Res. 1163 President St.
Bus. Retail, 523 Fulton St.
Proposed by Philip J. Kaminstein,
Jerry N. Shapiro
- POSTMAN, JACK
Res. 641 Crown St.
Bus. Trucking, Pier 44
Married
Proposed by Sam Berkowitz
- PRINCE, MARVIN S.
Res. 1 Plaza St.
Bus. Plastics, 555—8th Ave.
Married
Proposed by Dr. Harold D. Berlowitz
- RIFF, Miss MARILYN
Res. 472 Hendrix St.
- ROBBINS, ALBERT R.
Res. 378 Pennsylvania Ave.
Bus. Department of Hospitals
Single
Proposed by William Brief
- ROSE, Miss EVA
Res. 362 So. 2nd St.
- ROSEN, Miss EUNICE B.
Res. 1249 Ocean Ave.
- ROSENBERG, Miss JOANE
Res. 1434 E. 27th St.
Proposed by Philip Freedman,
Dr. Sol Gross
- ROSLOFSKY, Miss MILDRED
Res. 1184 President St.
Proposed by Herbert Levine,
Harold Kalb
- ROTHKOPF, IRWIN
Res. 399 Crown St.
Bus. Dry Goods, 155 Rivington St.
Single
Proposed by Abr. Rothkopf,
Sol Sorscher
- SCHIEPPS, Miss MARTHA
Res. 95-25—64th Ave.
Proposed by Philip Freedman,
Elmer Riffman
- SCHIFFMAN, Miss RUTH
Res. 204 Legion St.
- SCHNELL, Miss IRMA
Res. 3040 Avenue W
Proposed by Philip Freedman,
Herman Rubin
- SELIGSON, Miss ROSALYN
Res. 2162 Fulton St.
- SESKIN, Miss PHYLLIS
Res. 1834 E. 14th St.
Proposed by Janice Nathanson,
Harold Kalb
- SHAPIRO, Miss BELLA
Res. 25 Tennis Court
- SHAPIRO, Mrs. BETTY
Res. 889 Linden Blvd.
Proposed by Albert Joley
- SHUMAN, Miss LILLIAN
Res. 1571 Sterling Pl.
- SILBERSTEIN, RAYMOND
Res. 116 Lenox Rd.
- SPERGEL, Miss EDITH
Res. 166 Wilson St.
- SPIVAK, Miss SYLVIA
Res. 690 Rogers Ave.
Proposed by Leonard H. Weiss,
Betty Krout
- STEIN, Miss IDA S.
Res. 725 Sackman St.
Proposed by Paul Kotik
- TEITEL, MARVIN J.
Res. 151 Legion St.
Bus. Textile Technician, U. S. Naval
Supplies
Single
Proposed by Dr. A. Kellerman
- THUM, Miss ROSLYN
Res. 2991 Brighton 13th St.
Proposed by Gilda Perler,
Philip Wasserman
- TISCHENKEL, Miss GLORIA
Res. 472 Junius St.
- TRACHTENBERG, SAMUEL S.
Res. 1001 Lincoln Pl.
Proposed by Harold Hammer
- TURKISCH, Miss EDITH
Res. 1236—49th St.
Proposed by Paul Kotik
- ULIEDER, Miss ELEANOR
Res. 2651 Hubbard St.
Proposed by Elmer Riffman,
Harold Kalb
- UROFF, NORMAN S.
Res. 500 St. Johns Pl.
Bus. Accountant, 19 W. 44th St.
Single
Proposed by Philip J. Kaminstein,
Jerry Shapiro
- WALTER, IRVING
Res. 90 E. 52nd St.
Bus. Men's Clothing, 17 E. 17th St.
Single
Proposed by Jerry Shapiro
- WALTER, WILLIAM
Res. 90 E. 52nd St.
Bus. Accountant, Unemployment
Insurance Division
Single
- WEISBERG, IRWIN
Res. 1497 Carroll St.

Bus. Motor Carrier, 518 Porter Ave.
Single

Proposed by Mrs. Ruth List

WEISSMAN, PHIL

Res. 1646 President St.
Bus. Mfg., 530—7th Ave.
Married

WOHL, IRVING

Res. 1566 Carroll St.
Bus. Material Clipping, 165 Greene St.
Married

*Proposed by Mortimer L. Spitz,
James J. Jackman*

WOLFSON, MISS DORENE

Res. 2249 E. 21st St.
*Proposed by Evelyn Yanowsky,
Martha Schepps*

WOLFSON, MISS LAURA

Res. 492 Howard Ave.

YANOWSKY, MISS EVELYN

Res. 1499 E. 10th St.
*Proposed by Philip Freedman,
Elmer Riffman*

ZALMA, MISS BERTHA

Res. 738 Hinsdale St.

ZAMORE, HARTLEY

Res. 1293 East New York Ave.
Bus. Teacher, P. S. 134.
Single
*Proposed by Morris Hecht,
Milton Slow*

ZELIKOW, MISS SHIRLEY

Res. 912—49th St.
*Proposed by Paul Kotik,
Gerald Jacobs*

ZIFF, MISS PEARL

Res. 3050 Brighton 7th St.
Proposed by Paul Kotik

The following have applied for reinstatement:

KRAMER, GEORGE

Res. 1244 Union St.
Bus. Luncheonette, 1357 Nostrand Ave.
Married
Proposed by Frank F. Rose

PINE, MICHAEL

Res. 769 St. Marks Ave.
Bus. Motion Picture Operator
Married

SIRKIS, IRVING A.

Res. 706 Eastern Pkwy.
Bus. City Marshal
Married
*Proposed by Carl A. Kahn,
James J. Jackman*

SCHNEIDER, EUGENE H.

Res. 305 Linden Blvd.
Bus. Public Relations, 300 Park Ave.
Single

TALESNICK, MISS IRENE

Res. 306 Grafton St.

Late Applications

BARTOS, MISS ARLENE

Res. 1170 Lincoln Pl.

BAU, SAMUEL

Res. 240 East 18th St.
Bus. Printing, 347 W. B'way.
Married

BRENNER, MORRIS I.

Res. 337 Grafton St.
Bus. Acc't., 149 Broadway
Single

*Proposed by Leo Brenner,
Paul Kotik*

CHERPACK, MISS SYDELLE

Res. 9407 Kings Highway
*Proposed by Herbert S. Levine,
Henry Rick*

DAVIS, MISS DOLORES

Res. 1364 Sterling Pl.

FRIEDMAN, ALEX

Res. 1640 Ocean Ave.
Bus. Dresses, 1359 B'way.
Single

GOLDSTEIN, JOSEPH

Res. 600 Empire Blvd.
Bus. Insurance, 31 Union Sq.
Married
Proposed by Chas. J. Rose

GLICKMAN, AL

Res. 133 Newport St.
Bus. Furs, 345—7th Ave.
Single
*Proposed by Wm. Brief,
Al Miller*

GORDON, MISS LILLIAN

Res. 341 Riverdale Ave.
(Continued on page 23)

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Talesim from the following:
Mr. and Mrs. Louis Halperin.
Mr. and Mrs. Abe Weinberg in honor of the Bar Mitzvah of their son.

Dr. Charles Weitzman in memory of his mother.

Mrs. Samuel Weitzman in memory of her husband.

IN THE HEBREW SCHOOL

OUR Hebrew School has reached a peak registration of 375 students in the 3-day a week department. Registration in the High School department, the 2-day a week and primary grades bring our total registration to well over 600. Class assignments for the year are as follows: 1A-1, Mrs. Weinreb; 1A-2, Miss Eisenberg; 1A-3, Mrs. Beder; 1A-4, Mrs. Ross; 1A-5, Mrs. L. Cohen; 2A-1, Mrs. Zusman; 2A-2, Mrs. Rothberg; 2A-3, Mr. Krumbein; 2A-4, Mr. Edelheit; 2A-5, Mr. Shpall; 3A-1, Mrs. Beder; 3A-2, Mr. Campeas; 3A-3, Mr. Gabel; 4A-1, Mrs. Zusman; 4A-2, Mr. Krumbein; 5, Mr. Edelheit; 6, Mr. Shpall.

* * *

Impressive services were conducted by the Junior Congregation for the High Holidays and for Succoth. Rabbi Mordecai H. Lewittes officiated. Mr. S. Edelheit, of the Hebrew School faculty, served as reader. Officers of the Junior Congregation who helped in leading the services were Morton Bromberg, Robert Kritz, Paul Kushner, Richard Shakun, Alex Sterman, Sol Tanenzapf and Arthur Yiders. Mr. Irvin Rubin served as guest preacher on the second day of Rosh Ha-Shanah.

* * *

The Children's Services, conducted by Mrs. Evelyn Zusman, were very well attended on both Rosh Ha-Shanah and Yom Kippur. Many parents visited the services and were greatly impressed. Hundreds of parents and children participated in the traditional Simchoth Torah procession. A special feature of the celebration was the official induction into our school of 99 students registered in the first grade. Rabbi Benjamin Kreitman invoked the blessing and congratulated the students on the fine progress already made in the study of the Jewish religion. Students then followed the Torah in the traditional Hakafoth and gaily waved their Simchoth Torah flags. The unique character of this ceremony has attracted the attention of the Jewish press, which commented on the colorful celebration arranged in honor of the joyous festival.

Students of grade 2 under the direction of Mrs. Zusman depicted the pilgrimage to the ancient temple bearing fruits and harvest offerings. Soloists were Joan Rezak and Isaac Dressner.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

October 24th marked the seventh anniversary of the signing of the United Nations Charter, and our Center commemorated this event by displaying the United Nations Flag. We in Sisterhood dedicated a major portion of the program of our October meeting to the observance of this Anniversary.

The UN today needs the faith and support of every citizen. We must strive to understand the problems facing the world organization and to impart our knowledge to others who may be skeptical of its accomplishments. Only then can the program of the UN become the living conscience of the world, and the greatest living force for democracy and peace that the world has ever known.

These are indeed "times that try men's souls." In the growth and success of the UN we shall yet envisage Isaiah's prophecy:

*"Nation shall not lift up sword against nation,
Neither shall they learn war any more."*

BEATRICE SCHAEFER, President.

Sisterhood Dramatizes the Succoth Holiday

A festive, *yomtovdig* mood prevailed throughout the evening of Sisterhood's first meeting of the season. Referring to Rosh Hashonah as a time for "spiritual inventory," our President, Bea Schaeffer, informed us that our women had worked all summer planning programs and events for our pleasure and enlightenment, and that, for the coming year she wished for all of us "a sweet year full of all the good things in life."

Due to the death of his sainted father, Rabbi Bernard Levinthal, Dean of American rabbis, our beloved Dr. Levinthal was unable to be present. His annual message inaugurating Sisterhood's program for the year always serves as an inspiration to further achievement.

"And now Sisterhood Presents," was Chairman Mary Kahn's formal introduction to "The Feast of Succoth," a delightful performance, in television fashion, explaining in verse and in prose, with

dignity and wit, the story of Succoth. Although the "skit" had all the elements of good entertainment, it required the expert coaching of Herbert Levine, of the Young Folks League, the musical direction of our Director, Sholom Secunda, the fine vocal contributions of our Choral Ensemble, the agile dance sequence of our Center Youth Group under the joint supervision of "Hershey" Kaplan and Mrs. Zusman of our Hebrew School and the dramatic interpretation of our own stars—Carl A. Kahn, Morris Siegel, Sarah Epstein, "Hershey" Kaplan, Sonia Glovinsky, Janet Abramson and Barbara Kaplan. Sisterhood expresses its appreciation of the splendid performance by the entire Center family in the effort to maintain the high standard of our programs. A special vote of thanks is due President Bea Schaeffer, who worked unceasingly throughout the summer and until the night of the performance, co-ordinating all phases of the play—a veritable producer!

With the charm of the gleaming white tablecloths and the tall blue candles gracing each table, the refreshments served under the direction of Hostess Chairman Jennie Levine enhanced the evening still further, making the social hour a perfect dessert to a perfect evening.

Cheer Fund Contributions

In honor of the engagement of her son Daniel—Mrs. Dora Gaba; in honor of the birth of a granddaughter—Mr. and Mrs. Samuel Pomerantz; in gratitude for the recovery of her husband—Mrs. Max Taft; in memory of her sister, Mrs. Irving Cohen—Mrs. Max Lovett; in memory of her aunt, Mrs. Sarah Neinken—Mrs. Mollie Meyer; in memory of Mrs. Sarah Neinken—Mesdames Sarah Klinghoffer, Gertrude Ostow, Bea Schaeffer.

Make your contributions honoring all occasions to Cheer Fund Secretary, Rose Davis, SLocum 6-1433.

Kiddush

On November 15, Mrs. R. Sandowsky will tender a Kiddush to our children in honor of the Bar Mitzvah of her grandson, David Bershad. Make your date for a Kiddush to celebrate your Simchas, with Fanny Buchman.

Religious Committee

Our grateful appreciation is extended to Mrs. Isador Lowenfeld, Chairman, and to all her co-workers in Sisterhood, for their gracious efforts in serving refreshments in our Succah during the Succah holidays. *Todah Rabah!*

Sisterhood's Fourth Annual Institute Day

"Judaism Speaks Through the Professions"—Wednesday, November 19th, at 11:00 A.M. Sisterhood will be your host at luncheon. Watch bulletins for further details.

Secunda Tribute Theatre Party November 2nd

There are still a few tickets left for "Uncle Sam In Israel," the Yiddish play at the Public Theatre, music for which was composed by our Music Director, Sholom Secunda. On Sunday evening, November 2nd, members and their husbands and friends are attending a tribute performance, at *box office* prices, to honor Mr. Secunda. Call Sarah Epstein, SLocum 6-7413, for tickets. *Let's All Go!*

Fourth Annual Institute Day Wednesday, Nov. 19th

"Judaism Speaks Through the Professions," the subject of our 4th Annual All-Day Conference, will bring you noted personalities in the fields of Law, Medicine, Journalism and Education. Watch for further details of this stimulating program.

Federation of Jewish Women's Organizations, Nov. 19th

All Sisterhood women are invited to attend the Brooklyn Borough Institute Day of FJWO to be held on Monday, November 17th, at Union Temple, 17 Eastern Parkway, 10:30 A.M. Bring sandwich—coffee and dessert served. Inspiring afternoon.

Jewish Book Month, Nov. 7 - Dec. 7

Make Jewish Book Month meaningful in your home—read Jewish books, buy Jewish books, build Jewish bookshelves, give Jewish books as gifts throughout the year. Be proud of your Jewish literature and enjoy it 12 months of the year. Jewish Book Month acts as a reminder to remember we are the "people of the book."

Women's League

Biennial Convention, November 9-13, at Philadelphia. Join your President for an eventful experience. See Sarah Klinghoffer for reservations.

(Continued on next page)

Night of Stars, Mon., Nov. 24th

Secure your tickets NOW, for the annual Night of Stars, UJA-sponsored, to be held at Madison Square Garden, on Monday evening, November 24th, from Mrs. Gertrude L. Ostow, chairman. Prices range from \$2.50 to \$7.50.

Women in the News

Congratulations to Mrs. Sarah Kushner, our Vice-President and Chairman of Mother-Daughter Luncheon, who was installed on October 23rd as President of the United Parent-Teachers Association of the New York Hebrew Schools. A *Yasher Koach*, Sarah!

Sisterhood Women Should Attend!

We recommend that our women take advantage of the benefits to be derived from our excellent Adult Institute of Jewish Studies. An excellent opportunity to acquire the knowledge of our cultural heritage right here at the Center.

Calendar of Events

Sunday, Nov. 2—Secunda Tribute Theatre Party, "Uncle Sam In Israel," Public Theatre.

Tuesday, Nov. 4—GET OUT AND VOTE!!! ELECTION DAY!!!

Wednesday, Nov. 5—Sisterhood Executive Board meeting. 1 P.M.

Sunday, Nov. 9, to Thurs., Nov. 13—Women's League Biennial Convention, Philadelphia.

Monday, Nov. 17—Federation Jewish Women's Organization. Brooklyn Borough Day, Union Temple. All welcome.

Tuesday, Nov. 18—FJWO—1st of series of 4 lectures, all for \$1.00. Dr. Harry A. Overstreet, philosopher, held at 1 E. 65th St., N. Y. 11 A.M.

Wednesday, November 19

FOURTH ANNUAL INSTITUTE DAY

Subject

"Judaism Speaks Through The Professions"

Medical, Legal, Education and Literary Experts to Participate

All-Day Conference

Luncheon—11 A.M.

Monday, Nov. 24—Night of Stars, Madison Square Garden, evening.

A MAN NEEDS SOMETHING

(Continued from page 13)

morning. He'd asked Ida to tell Morris he had a slight headache and a pain in the back. And he generally liked to exchange a few words with his son, ask him a question or two about business, the family . . .

At noon, he hadn't cared for the good vegetable soup that he usually ate with much relish. And he couldn't sit at the table while Ida cleared away, he felt so restless.

And now, partly bent over, one palm on the lower part of back where the pain was acute, he stood behind the glass panel of the house door peering out at the cold rain that was freezing as it fell.

People will be slipping on the sidewalk! The thought flitted through his head. On other such days, he would at once go out with a pail of ashes to spread in front of the house. But today this thought did not move him. He stood bent forward, staring out. "So," he brooded, "it will be like this from now on, one day after another—till I die . . ."

The old man felt a weakness in his knees, and he turned and reached the carpeted stairs in time, and sat down. When a man gets old and sickly, and he's got nothing to live for, he shouldn't drag it out . . .

The telephone rang. He was going to rise and labor down the hall to the instrument, but his dark mood and the weakness in his legs kept him sitting on the lower steps of the staircase. The ringing stopped, then started again. Sam did not budge. A third time the phone clamored. Now he heard his wife getting out of bed upstairs, finally awakened. "Sam," she called down, "the telephone is ringing! The telephone is ringing, Sam!"

"So, let it ring," he muttered, dreadingly. "What's the matter with you, Sam!" she reproved, coming down as fast as she could. "You're acting and talking funny today. You're sick? I'll call the doctor!" She pushed past him. Before she could reach the instrument, however, it was quiet.

Ida came back and stood over him. "What's the matter you're sitting here? What's the matter you didn't answer the phone?"

"I think," he said grimly, without glancing up, "I'm not feeling so good!"

"So I'm going to call up the doctor. I wanted to call him up in the morning—why you said No?"

"I don't want the doctor now, either," he declared, blinking his private thoughts.

"So I'm going to call up Morris and tell Morris."

Just as she started toward the telephone, it became alive again, and she lifted the receiver.

"Hello . . . Sure we were home . . . But I was sleeping and grandpa—grandpa is not feeling so good, so he couldn't go to the phone . . . What? You're telling me the truth, Pauline? When will it be?"

. . . Oh, that's fine, Pauline, that's fine. I'm so happy, Pauline. But why nobody told me anything? Yesterday I saw everybody, and no one mentioned a word!

. . . Oh, nobody knew; you told only mother and now me you're telling. Well, my grandchild, I'm happy, very happy. You know we mustn't say *mozzletof*, *mit Mozzle zol meer laben*, until the time comes. So I'll just say goodbye and the best luck; only the best!"

Vaguely, Sam heard the beginning of the conversation, but at the end he was on his feet, one hand on the bannister post, excitement shining in his eyes. "What's doing with Pauline?" he asked. "What's doing with my first grandchild?"

Ida now stood in front of him, her hands on her hips, her face glowing. "It's not for men to know such things. You'll wait, so you'll see."

"When?" he demanded. "Tell me when it will be, Ida!"

"I said you'll wait so you'll see."

"A great-grandchild! Oh, if I could only live so long!"

"Who said something?" his wife teased. "I said something about a great-grandchild . . . ?" She trembled with joy. "I'm shivering a little," she pretended, "because it's a little chilly in the house. Better go look at the furnace, better."

"So, right away the house will be warm, Ida. I'm going in the cellar right away. A great-grandchild!" He shuffled toward the cellar stairs. "If I can only pull so long . . . Ida," he called back, "I think I'm going to have gas heat put in—or do you think oil is better?"

RABBI BERNARD LOUIS LEVINTHAL

(Continued from page 9)

nected with newspapers like *The Jewish Press*, founded in 1892, of which Moses Freeman was the publisher and John Paley its first editor. Some were connected with the *Volksvechter* (Guardian of the People), published by Bernard Harris, later a lawyer, and also edited by Paley—a paper said to have received support from Simon Muhr and Mayer Sulzberger. (It went out of existence in 1894.) Then there was the *Die Gegenwart* (1895) under David Apocheker, who was a radical. To name all the intellectuals in Philadelphia of the nineties with whom Rabbi Levinthal came in contact, including Hebrew teachers, would be a catalogue of the leading Jews of the city. Outstanding among the young Russian group was the late Dr. Charles D. Spivak, who at the turn of the century went to Denver and became a national figure for his work there in connection with tuberculosis and other diseases. Newspaper editors like Jacob Ginsburg of the *Jewish World* and Felix N. Gerson and David J. Galter of the *Jewish Exponent* were his intimate friends. He also numbered lawyers like Joseph Gross and Joseph L. Kun, before the latter became a judge and afterwards, among his friends. He would discuss the niceties of Hebrew grammar with the present writer's father, Phineas Mordell.

The latter half of Levinthal's life was still one of activity, though he entered into semi-retirement in 1948. He had the various trials of life. He went through an operation for cataracts. He had the tribulations of a husband and father, having lost his wife in 1929, and then his daughter Lena, who had married Hyman Ehrlich and moved to Springfield, Mass., but then came back to Philadelphia to help take care of him. The Rabbi himself finally married again, a widow, Sarah B. Zisling of Brooklyn, in 1935. He had *nachath*, from his four sons, all of whom became members of the bar. Israel, the oldest, is of course not a practicing lawyer. Louis became a judge, and Abraham has held various offices, such as President of the Brith Achim. Both the latter have remained in Philadelphia, while Cyrus has been very successful in Los Angeles.

The last three or four decades saw many honors paid to him. Celebrations of his fiftieth, sixtieth and seventieth birthdays took place, while the climax was his fiftieth year of service to the Jewish community in 1942. He has received degrees, a Doctorate of Divinity from the Yeshivah College of New York in 1942 and a Doctorate of Letters from the Jewish Institute of Religion in 1948. Curiously enough, some thought that he should not have accepted degrees from a non-orthodox synagogue, but Rabbi Levinthal considered Reform Jews as his brethren, though he opposed them. He made a trip to Palestine in 1936 and received an unusual welcome. Tributes were paid to him by many. Probably the fullest and best account of him was written by C. David Matt for the *Brooklyn Jewish Center Review*, May, 1945, on the occasion of his eightieth birthday. A Levinthal forest, *Yaar Levinthal*, was established in Israel.

Though Rabbi Levinthal's features are familiar because of the many pictures of him that have appeared, it is doubtful if his inner self was ever fully caught by the camera or brush. Physically he was slightly below medium height, full of figure and giving the appearance of being squarely—or rather oblongly—built. His white beard was not too long. It was a sort of modern beard, almost approaching Burnsides. His head was covered with a mane of white hair. Few remembered him when his hair was not gray or snow white. It was a dark brown when he came to this country. The physical features of his head and face almost resembled those of Socrates, for his nose was not a Roman or straight nose. Rather it inclined to be turned up. His forehead was high and broad. All in all he was distinguished looking, intelligent, kindly. He seemed often absorbed in thought. He usually wore a white shirt, a white bat-and-wing tie, and a long dark black coat. He seemed very neat and spotless. When he talked he shook his head, sometimes his whole body, especially when sitting on a platform, and he occasionally gesticulated.

Rabbi Solomon Goldman, of the Anshe

Emet Synagogue, Chicago, recalls an incident that shows how Rabbi Levinthal's appearance and personality impressed a non-Jew in high public life. In 1919 Rabbi Levinthal was one of a Committee invited by Rabbi Goldman to call on Secretary of State Cordell Hull to protest against the British White Paper and to ask for American intervention. After the meeting was over Hull came down from the platform, made his way to Rabbi Levinthal and thanked him.

We might best conclude by quoting from a letter by Dr. Goldman to Judge Louis Levinthal, in which he gave his impression of the Rabbi when he himself was a student:

"It is my privilege to remember your sainted father back from the days of my adolescence when I was a student at the Yeshivah R. Isaac Elhanan, and he was the Rosh ha-Yeshivah. I remember how eagerly we *baburim* looked forward to his visits from Philadelphia, to the *bid-dushim* and *pilpulim* he would pour out profusely and without the least effort. We respected and admired him for his immense learning; we were overawed by his uncanny skill in unravelling knotty *sugyot*, and his excellent talent as a *darsban*; and were fascinated by the *badrat panim* with which the Lord had favored him. I was too young in those days to appreciate his role and prestige in the world and American Jewish community. That came later, but the impression of those earlier years—long before I came to have the pleasure of calling you and Israel friends—was indelible."

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(Continued from page 19)

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Chairman, Membership Committee.
—ADA OREN, J.T.A.

LABOR IN ISRAEL

(Continued from page 4)

The government's contribution to their budget, which rose to 70 per cent in 1951, still entitles it only to audit their accounts, and the exchanges rejected most of the recommendations for reorganization by an American expert loaned to the government by the ILO mainly because he wished to give precedence to factors of efficiency over the hitherto prevalent social service approach.

Arabs are not admitted to Jewish labor unions, but can benefit from health insurance institutions maintained by Histadrut.

—ADA OREN, J.T.A.

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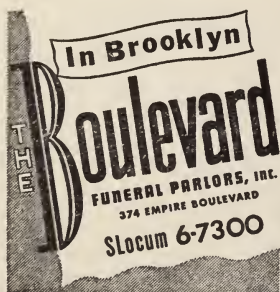
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The Brooklyn Jewish Center Review

November, 1952

THE RABBI AND POLITICAL ACTIVITY

Have Rabbis the Right to Take Part
in Political Campaigns?

By DR. ISRAEL H. LEVINTHAL

MY MEETINGS WITH DR. WEIZMANN

By S. N. BEHRMAN

A COLLEGE JEWISH COMMUNITY

By MARTIN ROBBINS

THE NEED FOR A SANHEDRIN

By MORRIS MILLER

MY ILLUSTRIOUS COUSIN

By RALPH FRIEDMAN

NEWS OF THE MONTH

The Passing of Chaim Weizmann

CENTER BULLETIN BOARD

FORUM SEASON—1952-1953

MAURICE SAMUEL

Noted Author

MONDAY, DECEMBER 15, at 8:30 P.M.

Subject

"THE AMERICAN JEW AND THE ISRAELI JEW,
THE RELATIONSHIP BETWEEN THE TWO"

Admission is free to members. For non-members there is a nominal charge of 40¢

MONDAY, JANUARY 12, 8:30 P.M.

ROUND TABLE DISCUSSION GROUP

In a Symposium on

"WHAT SHOULD THE PULPIT PREACH
TODAY—THE LAYMAN'S POINT OF VIEW"

Participants

DR. REUBEN FINKELSTEIN
Prominent Physician, Member, Board of Trustees

HON. WILLIAM I. SIEGEL
Assistant District Attorney, Kings County.

MAX HERZFELD
Noted Attorney, Member, Board of Trustees

HARRY COOPER, *Moderator*

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GENERAL MEETING

MONDAY, DECEMBER 22

at 12:45 P.M.

Program will include

"A Recital of Jewish Humor"

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HAROLD GOLDSTEIN
A New Teller of Jewish Tales

•

MRS. NAOMI FINKELSTEIN
In a Review of New Books

•

MRS. SARAH KLINGHOFFER, *Chairman.*

BROOKLYN JEWISH CENTER REVIEW

Vol. XXXIV

NOVEMBER 1952 — KISLEV 5713

No. 13

Prophet of His People

"THE question before us is whether man is a slave or a sovereign; is he the victim of circumstances, some of which he has been instrumental in creating, or is he—at least, can he become—the maker of his own destiny." These words were spoken and this question was posed by Dr. Weizmann at a Forum in New York City in 1947. He answered the question with a great Yea in terms of the history of the Jewish people. Though only moments away from the life of Chaim Weizmann we can say that he, the true Jew, was a sovereign with a sacred ideal who transformed the circumstances of his life and fashioned his own destiny.

The words he spoke at the New York Forum of "Judaism's Spiritual Contribution to the Strength of Man" are eminently fitted to describe Weizmann, the man and the Jew. "We are confronted by the strange paradox that character creates more lasting values than achievement. What a man is means more in the long run than what a man does." The character of Weizmann impressed itself on the Jewish people for the last fifty years and changed entirely the course of its history.

"The Jewish contribution to human values," he said, "wherever the Jew has been true to his character has issued from 'being.'" The strength of Weizmann's character lay in his *being* a Jew.

Despite the many sufferings and defeats he had to endure at the hands of enemies and critics, he never gave up hope but remained steadfast in his faith in the Jewish people and in human nature. Nurtured on the religion of the Jew, he

fervently believed in the ultimate perfectability of man; trained in the discipline of science, he knew patience. With Albert Einstein he believed, "God is a scientist not a magician." Zion and the return of the Jew to the homeland was

THE Zionist Organization of America has announced the appointment of Rabbi Israel H. Levinthal as chairman of its committee on Hebrew Language and Culture. Rabbi Levinthal's acceptance of this responsibility is good news for all lovers of the Hebrew language.

Dr. Levinthal has always been a firm believer in the supreme importance of Hebrew for American Jews. In his own sermons he has always insisted on the Hebraic approach, basing his homilies on a Hebrew Biblical verse or a Hebrew Midrashic quotation. Dr. Levinthal has served for over a generation as one of the prominent leaders of the Histadrut Ivrit, which publishes that excellent Hebrew weekly, *Hadoar*, and other important publications.

Now that Dr. Levinthal is chairman of this Hebrew Committee we can expect to see a closer liaison between the Zionist Organization and the Histadrut Ivrit. We are confident, too, that the Z. O. A. will lend increasing assistance to Hebrew education, Hebrew camps, Hebrew literature and Hebrew music.

One encouraging development in American life which deserves the enthusiastic support of the Z. O. A. is the growth of Hebrew in the public high

to him inscribed in the natural laws of the history of man.

With bowed heads and grieving hearts we pray to the Almighty: May the soul of Chaim Weizmann, be bound up in the bond of everlasting life with the souls of the Sovereign of the House of David and the Princes of Israel.

—BENJAMIN KREITMAN

Hebrew Culture in America

schools and colleges of our country. Mr. Judah Lapson, head of the Hebrew Culture Council of the Jewish Education Committee, who, with single-minded devotion, has worked for the spread of Hebrew during the past twenty-five years, reports that Hebrew is now taught in the public high schools of 12 cities. In New York City seven colleges and forty-four senior and junior high schools teach Hebrew.

This is a trend of major significance. The Zionist organization should do all in its power to further this growth so that students everywhere can have the opportunity of studying the old-new Hebrew language, the key to the ancient prophets and to modern Israel.

We congratulate Dr. Levinthal on his appointment to this important committee, and wish him every success in his efforts in behalf of a renaissance of Hebrew culture in America.

—MORDECAI H. LEWITTES

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

The Rabbi and Political Activity

SEVERAL weeks have passed since the national election took place. The passions then aroused have now happily subsided. The victors and the defeated are united in wishing the president-elect, General Eisenhower, great success in the heavy task of leadership that awaits him. All Americans now join in the fervent prayer that our Heavenly Father may grant him life, health and strength, so that he may be able to guide us in these critical days.

Since we can look at things more objectively now, let us try to reason together about a certain problem that arises during every campaign and which often causes much bitterness of feeling. I refer to the question of whether ministers or rabbis have a right to take active part in a political campaign. I do not recall any previous election period in which this issue was discussed so often and at such length as during the recent campaign. There is hardly a Jewish periodical that did not express some view on this matter.

I think all Americans—Jews and Christians alike—are agreed that no minister should use his pulpit to present a partisan view in a political drive. He should not, and dare not, plead for one candidate against another.

If there is a clear moral issue involved in the election, the rabbi or minister should have the right—as a teacher of morality—to interpret that issue to his congregation from the pulpit. But there is a difficulty here: it is not easy to define a clear moral issue. What may appear to the sensitive clergy as a moral issue may be nothing more than a political one couched in moral terms. The attitude of the "other side" on some other issues may not be altogether on a moral plane. It is not always easy for a minister—as for a layman—to distinguish between a moral and a political point, and since partisan passion runs high in the hectic days of a campaign, a minister should be wary before discussing such subjects in a pulpit.

There are however, clean-cut moral issues, and these must be made equally clear to a congregation, if the pulpit is to be a moral force. One such issue—which would be regarded as a moral one by most Americans—is that which we may designate as *McCarthyism*. Even General Eisenhower openly proclaimed—in McCarthy's own State—that he is opposed to the "method" used by McCarthy. But it is just these methods that involve a moral issue for Americans. It is "methods" that can be of a greater danger to true Americanism than words spoken. What aroused Americans against Father Coughlin was not so much what he said, but the methods he used in saying what he did. The danger of Goebbels for Germany lay just in the methods he used for his propaganda. It is the method of smear, of half-truth, of innuendo, of twisting the meaning of words—all of which poisons the mind of the listener and prepares it to absorb almost anything that is offered.

I am happy to see that many Rabbis and Christian Ministers had the moral courage to emphasize this issue from the pulpit. And I was glad to see that some great Rabbis utilized even their congregational Bulletins to make clear their views on this moral question.

But what about a clergyman's political activity outside the pulpit? Here opinion seems to be divided, though the majority apparently justifies such action.

I myself have heretofore made it a practice to refrain from such activity, and yet I must admit that I cannot see any reason for the denial of such a right to any minister, especially so if he makes it clear that he speaks not in behalf of his congregation but for himself alone.

I sometimes am led to think that opposition to such freedom of action comes from a feeling of insecurity, based on a fear of what Christian friends on the other side of the campaign might think. This fear was openly expressed to me by

some of my friends in the Center when they saw certain Rabbis active in the campaign. And yet, I saw so distinguished a Christian Minister as Dr. Norman Vincent Peale, of the Marble Collegiate Church, here in New York, appear on a television program speaking for General Eisenhower, and I doubt if any member of his Church, even though he may have favored Governor Stevenson, voiced his objection to his Minister's plea in behalf of the man he favored. I saw Rev. Harrington, of the well-known Community Church, make a television plea in behalf of the Liberal Party candidates in this State. Again, I am sure, he has not been the object of criticism by anyone in his congregation. But, when Rabbi Israel Goldstein, of Congregation B'nai Jeshurun, appeared on the same television program also speaking for the Liberal Party, some of my friends here in the Center were up in arms in protest. I wonder where is the logic of such opposition. As long as a clergyman makes it clear that he is expressing his own opinion, it would seem to me that he has the same right that is given to any other citizen to present his views and to try to win others to his views. It may not be wise for ministers to enter the arena of politics, it may lead to the sorry sight of religion entering *as religion* into a secular sphere, thereby weakening its own power or influence. But there can be no question as to the *right* of a minister to speak outside of his pulpit in behalf of any party or candidate.

The case of Dr. Abba Hillel Silver's role in the recent campaign was an altogether different one. The reason why his activity was resented on the part of so many people—even by many of his admirers,—is first of all, that he held his political conference with General Eisenhower on the Jewish Sabbath. He certainly could have arranged it for any other day in the week, especially so since both candidates made it clear that they would not campaign on Sunday, the Christian Sabbath.

Secondly, Dr. Silver was a distinguished representative of the Zionist Movement—which had to remain bi-partisan in its official attitude since it needed the good

(Continued on page 22)

MY MEETINGS WITH DR. CHAIM WEIZMANN

By S. N. BEHRMAN

Samuel N. Behrman is one of our best and most graceful literary practitioners. He is known mainly as a playwright but is equally important as an essayist. Lately he has also acquired a best-seller reputation through his book on "Duveen," originally published as a "New Yorker" profile. The following reminiscent study of the late Israel President is reprinted in condensed form from the symposium, "Chaim Weizmann," edited by Meyer W. Weisgal, by permission of the Dial Press. "Chaim Weizmann" is copyrighted by Mr. Weisgal.

ON A June morning in 1941 I was immured in an office on the Metro-Goldwyn-Mayer lot in Culver City, California, contriving disasters to bring about the final doom of Miss Greta Garbo. Lying on the sofa was a Los Angeles paper. I picked it up, staring at it with the unseeing focus which is reserved for quite no other form of writing. I followed the black headlines from page to page as one stares down at a river from the deck of a boat without seeing the banks. But a name forced itself through my inattention. Chaim Weizmann. I learned that he was addressing a meeting at eight-thirty that night at the Biltmore Hotel in Los Angeles.

I had met Weizmann twice. The first time was at a small luncheon party in New York to which I was invited by a friend. What did I know of Weizmann then? Really very little: that he was a chemist with a fascinating personality who had the knack of alluring prime ministers. Also, he had some kind of lateral obsession with a thing called Zionism.

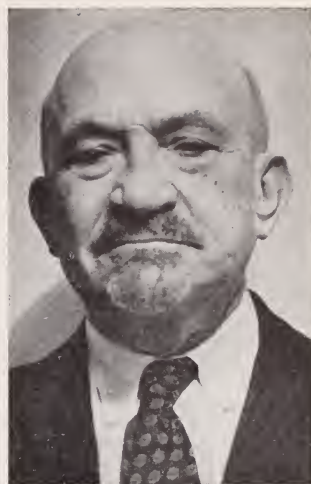
It was little enough preparation, but perhaps none was necessary. I can only say that from the moment I met him, I found something in Weizmann tremendously moving. He was impressive, of course, but I had met people who were impressive without conveying the other quality. I was aware of the beauty of his head, massive and sculptural. I remembered the photographs of the heads of dig-

nitaries in Latin textbooks in high school. The set of the eyes especially reminded me of them—immemorial, unchanging, timeless in time.

We sat down to lunch. I sat between Mrs. Weizmann and a lady who asked Dr. Weizmann about his first meeting with King Feisal. Weizmann told her. He spoke very quietly, with almost no inflection.

We made with Weizmann the journey to meet Feisal. In the last days of World War I he was in Palestine and had arranged to meet the Emir Feisal in Transjordan. Under normal circumstances the journey would not have taken more than five hours. But at that time the Turkish front still bit into Palestinian territory, and in order to make his way to the Emir he had to make a long detour and go southward toward Egypt, then cross the Red Sea and come up again to Transjordan. Twelve days he traveled on his mission, five days through the burning desert past Sinai and then across the waters of the Red Sea. North again through the land of Moab, and word was sent to the Emir that Weizmann was approaching. And there were sent out to greet him a number of the Emir's servants bearing gifts and bread and salt.

With a kind of Biblical simplicity Weizmann conveyed to us something of the marvelous sense that suffused him of the wonder of his journey. Like Abraham of old he was approaching the land which God had promised to this chosen people. And like him he was coming through the lands of Moab, as it were, to take possession. There rolled away from him two thousand, three thousand, four thousand years. The sense of ancestral continuity became close and immediate: he felt as if it were only yesterday that his forefathers had been living there; as if it were only yesterday that his grandparent Abraham, some generations removed, had gone forth on the errand of his people under the guidance of God and with His blessing. And he was overcome by a deep emotion of recognition and return: not all the years of exile, not all the lands he had



Dr. Chaim Weizmann

dwelt in, neither the persecutions nor the indignities, nor the sufferings—none of these mattered any more. For the gulf had been bridged: this was home; this was the promise and the fulfillment; this was certainty.

The meeting took place, and the friendship began that had such far-reaching results and was to be terminated only by the untimely death of the King. When he described the actual meeting Weizmann dropped the note of Biblical inspiration: he told it in terms of contemporary social comedy. "He gave me," said Weizmann, "one of his blooded Arabian horses, and this embarrassed me because I hate gifts that eat."

While this horizontal drama unfolded I said to myself: "Whatever else, this man is a great artist."

Eight-thirty that evening found me in the vast lobby of the Biltmore Hotel, inquiring for the Weizmann dinner. Presently I saw Dr. and Mrs. Weizmann and their friends walking down the corridor. I went up to them. It must have been more than a year since I had seen Weizmann and he was surprised, but his quiet greeting and his smile of welcome made me happy I had come. He arranged a seat for me at one of the tables, and I went inside.

The great crowd got up to greet him, then settled back to listen. It was rather a miracle. Here were three thousand people, five thousand miles away from Palestine, and they were absorbed in the development of a country most of them would never see and for which, moreover, they were expected to pay! Weizmann made visible what was being done.

As the quiet, matter-of-fact voice permeated the room, I got a sense of perhaps the most distinguishing and inspiring of human manifestations: the spectacle of a dedicated man, to whose passion and vision the impossible was merely an invitation. In a kind of trance the audience listened to the last sentence!

"For if you root a tree deep in the soil and water it with love and devotion, it will grow and it will flourish, and its branches will reach to Heaven."

There was a lit response from the audience—an emotional upsurge in which I shared. I made for the dais and found Mrs. Weizmann. Her husband was surrounded. Finally, through a gap in the shifting crowd he saw me and made a sign to me. I joined him for a moment.

"I see that tonight will be no good," he said. "Will you join me Saturday in Arrowhead? The hotel will be closed except for us. There will be no one there. You can dine and spend the night if you like."

It was out of season, and, except for the Weizmanns' cottage, the Arrowhead Springs Hotel was closed. I had known the headwaiter, Tony, for years. I always thought he was Italian, but he turned out to be a Zionist from Palermo who had once attended a Weizmann meeting in Rome, and having his idol and Mrs. Weizmann all to himself in the small dining room put him into an ecstasy of service. Weizmann was in a mellow mood, and in his classical Horatio manner told some very funny Jewish stories. He roamed over his past; told of his teaching days at the University of Manchester; of his friendship with C. P. Scott, the famous editor of the *Guardian*, whom he adored; of Rutherford, who was then on the faculty; of Schuster, the physicist.

Interspersed through Weizmann's conversation was a series of sharp, swift portraits of great personalities Weizmann had

known in the Zionist movement and outside it: General Smuts, for whom he had a special affection; Lloyd George, Churchill, Zangwill, Herzl, the founder of modern Zionism; Ruppin, with whom he first went to Palestine in 1907 and who successfully introduced mixed farming in the difficult terrain there; Ahad Ha'am, pen name of the brilliant Hebrew writer Asher Ginzberg, and Shmarya Levin. When he spoke of the latter his eyes lit

The New York Press On Weizmann

LEADING American newspapers carried editorials emphasizing the greatness of Dr. Chaim Weizmann not only as a leader of Jewry but also as an outstanding world figure who believed in human betterment through science.

The New York *Times* editorial said that "by any criterion one chooses Chaim Weizmann was one of the great and formative figures of today's world; his death is a loss for all humanity." Pointing out that the high quality of his scientific achievements established Dr. Weizmann as "an outstanding figure of our times" in chemistry and other related fields, the editorial stated: "But intellect alone does not explain Chaim Weizmann, for in him there was also tenacity, courage, kindness, vision and loyalty—all attributes he displayed to the full on innumerable occasions."

The New York *Herald-Tribune* editorial declared: "Hope is an eternal monument, and it was hope that Dr. Weizmann gave a people. Today it has been translated into lives saved, universities founded and homes established, families reunited, a nation reborn. To all who admire faith and courage, Chaim Weizmann's name will remain an everlasting inspiration, his memory a blessing. That is why all people with hopes and dreams in their hearts may say: 'Know ye not that there is a prince and a great man fallen this day in Israel?'"

All the New York Jewish daily newspapers appeared with black borders on the pages reporting Dr. Weizmann's death and on the pages which carried articles and photos depicting his life—all except the Communist *Freiheit*. This paper limited itself to a front-page news story.

up: "There was a marvelous man, I wish you could have known him." He talked a lot about Levin, of his eloquence, his devotion, his learning, and his wit. Of an august American jurist who discovered Zionism late in life, Levin had remarked: "He became *bar mitzva* at sixty!"

After dinner we sat in the living room of the Weizmann bungalow. Mrs. Weizmann said: "Chaim, tell Mr. Behrman about that letter you got after the Balfour Declaration from your old Hebrew teacher." With a wry smile Weizmann told it. He was born in a village near Pinsk. When he was ten years old, Weizmann made the journey from his village, Motol, to the, for him, bewildering metropolis of Pinsk. Nearly forty years later, after the Balfour Declaration was issued, Weizmann received a letter with an enclosure from the man who had taught him Hebrew when he was ten or eleven. In this letter, the teacher congratulated Weizmann and said that he was very proud of his pupil and especially of his having written the enclosed letter, the contents of which he considered prophetic.

Evidently the teacher had written to Weizmann when he had made the dangerous leap from Motol to Pinsk, enjoining him in the blandishments of the great city (population of Pinsk in those days, 35,000) not to forget his origins. The ten-year-old boy wrote back reassurances, and this was the letter the teacher had kept all these years. It was written in copperplate Hebrew and still clearly legible. The boy thanked the teacher for his good wishes. He promised that he would never forget that he was a Jew and then branched off into a kind of fantasy of Zionism, which did not exist then except in the enthusiasm of a little group called the Choveve Zion, or lovers of Zion. In this fantasy he said that the only thing for the Jews was Palestine, that he would dream always of the return to Palestine. At the end of the letter he said that the Jews would have to accomplish this restoration by themselves, that they could not rely on anybody but that if assistance ever did come from anywhere it would come from England!

From there it came. Early in 1906 a general election took place in England, and Balfour was chosen to contest the Clayton division of North Manchester.

Charles Dreyfus, who was managing director of the Clayton Aniline Works and chairman of the Manchester Zionist Society, was also a member of the Manchester Home Council and a prominent Conservative. In the middle of the hullabaloo of the campaign, at Dreyfus' suggestion, Balfour consented to receive Weizmann. He was interested in meeting one of the Jews who had fought against acceptance of the Uganda offer* made by his government. Dreyfus was anxious for Balfour to persuade Weizmann that he had made a mistake in opposing the offer. Weizmann described the scene: he was brought up to see Balfour in a room in the old-fashioned hotel which was the Conservative headquarters. The corridors were crowded with people waiting to see the candidate. Balfour granted fifteen minutes for the interview "simply to break the monotony of his routine," Dreyfus explained.

Weizmann had been less than two years in the country, and his English was none too good. He describes Balfour sitting in his usual pose, his long legs stretched out in front of him, his expression imperturbable. He went at once to the heart of the interview: he wanted to know why some of the Zionists were so violently opposed to the Uganda offer. The British Government was really anxious to do something to relieve the misery of the Jews, and the problem was a practical one calling for a practical approach. Weizmann told him. He dwelt on the spiritual side of Zionism, on the immense tug for the scattered Jewish peoples of the return to Palestine and to nowhere else on earth. He said that if Moses had wandered into the Sixth Zionist Congress when it was adopting the resolution in favor of the Commission for Uganda, he would surely have broken the tablets once again. He felt sure that the Jewish people would never produce either the money or the energy needed in order to build up a waste land and make it habitable unless that land was Palestine. For the Jews Palestine had this inescapable appeal that was at once magical and romantic. Jewish history had been what it was because it had never let go its grip on Palestine: it was an imbedded racial memory. They would never—no matter what the difficulties—forsake it.

Weizmann said he looked at Balfour.

Had he lost him? He was sweating blood. Was Balfour's expression of interest and courtesy the mask of boredom? He was ready to bow himself out of the room, but Balfour held him back and began to question him about the growth of the movement. Weizmann answered his question when suddenly he heard himself saying: "Mr. Balfour, supposing I were to offer you Paris instead of London, would you take it?"

Balfour sat up a bit and looked at him. He said: "But, Dr. Weizmann, we have London."

"That is true," said Weizmann. "But we had Jerusalem when London was a marsh."

He leaned back and continued to stare. Weizmann remembers vividly two things Balfour said. The first was: "Are there many Jews who think as you do?"

Weizmann answered: "I believe I speak the mind of millions of Jews whom you will never see and who cannot speak for themselves but with whom I could pave the streets of the country I come from."

Balfour said: "It is curious. The Jews I meet are quite different."

"Mr. Balfour," said Weizmann, "you meet the wrong kind of Jews."

During that Saturday evening, because I told my host that my knowledge was so scrappy that I had not even a basis for dissent, Weizmann gave me a whole purview of the Zionist movement. He described his childhood days in Russia. His father was in the lumber business. In the summer as a boy he used to travel on the lumber rafts with the logs on the Pina River and through a canal which connected the Pina with Brest Litovsk on the Bug, the main tributary of the Vistula, which empties into the Baltic Sea at the port of Danzig.

He told of the effect of the advent of Theodor Herzl, how the nascent, vague, mystical feeling for the Return was given body by Herzl's epoch-making pamphlet, *Der Judenstaat*, though Herzl actually didn't mention Palestine in it. He remembered that when Herzl called the First Zionist Congress at Basle in 1897, he first heard the news in Moscow where he had gone to negotiate for a small chemical patent. He left Moscow at once and went to Brest Litovsk, which was the train junction for Warsaw, Berlin, and Basle.

There he met his father, who was a poor man. He brought out a passport and ten rubles and said: "I know you want to go to Basle. Go ahead. If you start now you will arrive on the third day of the Congress." Weizmann couldn't bear to take the ten rubles and didn't go. Instead, he went to work to mobilize for Zionism in Russia. He and his friends traveled from city to city, from town to town, on boats and in canoes, through the swamps and marshes, to all the ghettos they could reach. They preached to the Jews that a great time had come—a Congress was taking place where for the first time in two thousand years the Jews as a national entity were to do something about their own destiny. The foundation was to be laid for a Jewish State. They spoke to them in a vein, partly romantic, partly Messianic, partly realistic, and as the people to whom they spoke were all young and oppressed they were exalted and believed and were ready for a miracle. "Because," said Weizmann, "when you are young and oppressed you believe in miracles!"

By the time Weizmann finished his précis it was very late. I felt sorry for him. After all, he was under no obligation to conduct a special seminar for my benefit. Mrs. Weizmann ordered coffee and drinks. We sat around talking.

The next morning I said good-bye to my hosts and started back to Hollywood.

Back in my room on the M-G-M- lot, as I bent over my desk taut, determined will-nilly to operate on Miss Garbo, I saw between me and the page the image of a young man, his face set, paddling a canoe through a dark and lonely Russian swamp. There unrolled before me a great and tumultuous and scarred procession of which this young man was one. I began to feel myself part of it too, part of the slender but glowing strand in the great woof that makes up all history but one that vibrated for me with a peculiar poignance. What a film it would make! What a story!

Home-coming. Home-coming after what vicissitudes! What a realization it would be to work on that—to be caught up in a dream whose end was a thrilling affirmation!

* This offer was of a homeland to be developed in Africa.

THE State of Israel has yet not found the opportunity to deal with the problems concerning the spiritual aspect of Jewish life. It seems that the leadership in Israel, and even in this country, hesitates to discuss the fundamental principles that tend to strengthen the spiritual life of Judaism, and which are so essential today.

It must be recognized that Israel is a spiritual force among the religions of the modern world. The future Jewish world must of necessity create an authoritative religious academy resembling the ancient Sanhedrin to consist of outstanding men of culture in different categories selected from Israel and the Diaspora—renowned Talmudic scholars, outstanding educators, scientists, judges, lawyers and leaders of laymen. They should be elected or appointed, and authority should be given them to revise or modify certain ancient laws suitable to the present environment of the Jewish people in Israel and all over the world, and in harmony with the Jewish spirit and ideals in religious affairs.

The creation and functioning of such an authoritative religious body will eventually lead to religious amity that will unite Orthodox, Conservative and Reformed Jewry. Such unity may not be realized for all Jewry at present, because of the different social environments and political philosophies. However, a reasoned, modified religion will greatly appeal to the majority of our people.

There will be strong objections to the creation of an authoritative body, based on the commandment "You shall not add thereto nor diminish therefrom." But it must be remembered that modification and revisions of religious laws took place right along in ancient times and in the Middle Ages.

When Ezra came to Judaea from Babylonia two changes were made: the script in which the Torah was written was changed and the order and names of the months were amended to begin with Tishri instead of Nissan.

Two thousand and ninety-four years ago, Simon Maccabeus was elected High Priest by the people. This was a revolutionary movement, since, according to the Torah, only a descendant of Phineas could become High Priest. Thus, by the election of Simon, theocracy, which had

THE NEED FOR A SANHEDRIN

By MORRIS MILLER

been the form of government in Judaea from the time of Ezra, was abolished, and a commonwealth was established. The Jewish people gained independence to a certain extent. The Perushim (Pharisees) became the leading party of the people. They started to revise, amend and modify the laws of the Bible, such as the following: "Let no man go out of his place on the seventh day," which was modified to permit walking a distance of three miles. "An eye for an eye, a tooth for a tooth," was interpreted to mean monetary compensation only. "You shall burn no fire throughout your habitation upon the Sabbath day," was amended to, "You shall light or kindle no fire on the Sabbath." "At the end of the seventh year every creditor shall release his debtor and not demand payment for debt" was amended by Hillel to enable one to turn over his claim to the court before the seventh year so as to have the right to collect. Thus, a good many changes and modifications were made.

Our Torah declares that if at any time a matter of controversy arises due to divided opinions, it shall be brought before the supreme judges, who shall render judgment which must be obeyed.

Rabbi Saadya Gaon, the greatest authority our people had who lived in the tenth century, stated in his "Emunot Ve'deot" that it was not merely our privilege but also our duty to confirm the truth of religion by reason. Maimonides, in his "Guide to the Perplexed," with regard to animal sacrifices, had the courage to say in the 12th century that animal sacrifices were a concession to the primitive ideas and customs of the people of those times for the purpose of weaning them away from idolatry. Levi ben Gerson (Gersonides), in his masterpiece, "Milhamot Adonai" stated that the Biblical laws did not want us to believe absurdities and practice useless things. On the contrary, he declared, there were laws which led us to perfection. Hence, what was proven by reason must be found in the law by interpretation, if necessary.

There are three kinds of laws: natural, conventional and divine. Natural law is the same for all persons, times and places. Conventional law is ordered by wise men

in conformity with the necessity of the people at a given time and place, just as reason dictates, without special divine suggestion. Divine law is ordered by God through a prophet. Divine law guides man to true happiness—that of the soul—and to eternal life. To attain this, it indicates the path that must be followed and shows what is the true good for man to pursue and what is evil which he must shun.

Traditional Judaism allows considerable freedom of interpretation. The Talmud has expressed the principle that ordinance laws, not accepted by the great majority of the people, are not to be enforced. We cannot generate the spirit of self-renewal by trying to turn back the clock, nor capture and direct the spirit of religious rebirth by insisting that unreasonable laws must prevail. To guide free men, we must strive to awaken the delights of morality and the spirit to steer the soul, that it might learn to love and respect religious spiritual ideals.

Within the past few months, a national law was adopted by the Israel Knesset, giving equal political and civic rights to women. This law as passed is rather contrary to traditional and rabbinic law and may even be contrary to Biblical ordinances. That it was justified. The needs and demands of Israel's population warranted the change.

The state of Israel is not a theocracy. No sober-minded Jew today can want a theocracy; nor can he advocate the principle of animal sacrifice. If we discontinued practising some of the ancient customs and laws, why can't we have a modified Shulhan Arukh harmonious with our present mode of life? This can be achieved only by creating an academic, authoritative body that will in turn create a modified code for religious practice in conformity with the ethics and spirit of Judaism. Such a code will be accepted and adopted by Jewry at large.

THIRTEEN Hillel leaders trudged through the worst spring blizzard at the University of Colorado in 18 years last March, plowing through yard-high drifts to meet Rabbi Harry Kaplan, mid-west Hillel director. They typified the recent intensification of Jewish interest at a state university where there has been some type of Jewish organization for 33 years.

The first Jewish group formed at the University was Phi Sigma Delta, a social fraternity, chartered in 1919. Another was started a few years later, but failed because of lack of men.

Most of the needs met by an organization such as Hillel were satisfied individually. Those interested in religious services went to Denver for weekends and holidays—often taking their out-of-state friends with them. There was little organized social life. For example, during the years 1934-38 the average annual Jewish female population on the campus didn't exceed ten. (There are two new Jewish sororities, Sigma Delta Tau and Alpha Epsilon Phi, and two fraternities, Phi Sig and Zeta Beta Tau.)

The Jewish scene showed little significant change until the war years.

During the war, Navy V6 and 12 programs boosted enrollment, giving the University impetus toward its present size—there have been as many as 9,000 students. Many boys from the Navy schools participated in discussions and other Jewish activities during those years.

In 1944, a part-time Hillel councilorship was formed, while in 1946 a strong IZFA group began functioning. There were many joint meetings in the transition period until IZFA was merged with Hillel in 1949. (It is non-existent now.) Friday evening services were begun in 1946.

In 1948, Rabbi Manuel Laderman of the Hebrew Educational Alliance synagogue in Denver, became part-time councilor for CU, and Denver University. He soon brought back reports of increasing Jewish interest; and also got much help in buying books, etc., from the women's District B'nai B'rith.

He reported that one of the outstanding activities was the presentation of a musical program, "What Is Torah?" in the school auditorium. Over 200 persons attended, many of them non-Jewish.

A Student's Report of Jewish Activities on the University of Colorado Campus

A COLLEGE JEWISH COMMUNITY

By MARTIN ROBBINS, '52

Early in 1949, Hillel students began campaigning for a K kosher kitchen near the campus. That year the University sanctioned a non-credit course in Hebrew after Jewish students had petitioned for it. Dr. Gordon Machle, an ex-minister and member of the philosophy department, taught the course. It is expected that the University will institute a full-time five-hour language course in Hebrew, to be taught by the Hillel Rabbi.

The Jewish student population has averaged 350 since 1946. However, Hillel membership was 25% then and has been over 50% the past two years. Students come to CU from all over the United States, with Chicago and New York the leading sources. Illinois and Nebraska are well represented. In addition, there are students from Israel, Argentina, Brazil, Columbia and various European nations.

Most of the Jewish faculty members have taken some interest in the Jewish community, as have the few Jews living in Boulder (four or five families). The senior member is Benjamin Galland, who has been with the law school for 25 years.

Joseph W. Cohen, of the philosophy department, has also taught many years and was largely responsible for instituting its honors program, which he still heads. Morris Judd, philosophy, was part-time councilor for a short period, while Bertram Morris, philosophy, has always been active and is a popular speaker at Hillel affairs.

Reuben Zubrow, economics, aided the Hillel unit at Indiana University before coming to CU, where he has been Hillel adviser for three years. A constant source of advice and aid, he will continue as faculty adviser. Herman Arenson teaches in the business school, and has recently become active.

Isaac Bacon, modern language, has continually helped both IZFA and Hillel, sponsoring the former group. His scholarly knowledge of Judaism made him a welcome and challenging speaker at many

discussions and services. He also boarded students who kept *kashruth*.

Arnold Chaitman teaches music theory; Stanley Cristol, chemistry. Joseph H. Greenberg, sociology, also took an active interest in the drive for a Foundation. Irving Goodman taught at the medical school.

Mr. Cohen recalled that over 30 Jewish students graduated *cum laude* since 1942—with 10 *magna cum laude* and one *summa* (in philosophy). The majority of these students were also Phi Beta Kappa.

Among prominent alumni graduated before 1942 was Gilbert Nieman, *magna cum laude* in romance languages, who recently published a novel. Edwin Garlin, *magna*, was associated with Reed College in an administrative capacity. Melvin S. Mencher, a journalism grad, is a crack political writer in New Mexico and won a Neiman fellowship for study at Harvard this year.

Another journalism alumnus is Robert Gamzey, editor of the *Inter-mountain Jewish News*.

Several Denver Jewish men have been active in University affairs, and, according to University President Robert L. Stearns, have made outstanding contributions. David Rosner, a Phi Sigma Delta founder, was very active in the recent drive for a new student memorial building, while both Ira Rotherger, Jr. and Sr., were honored by the University at recent homecoming ceremonies. An interesting note is that Monnet Davis, '17 (not Jewish), is the United States ambassador to Israel.

The number of outstanding doctors and lawyers graduated from CU are many. Dr. Solomon Kauvar, *alav basholem*, who was termed "one of the great men of the Denver community" by President Stearns, helped to reorganize Denver's health department and also taught

at the medical school. Another was Dr. Neal Bricker, who at 22, became one of the youngest doctors in Colorado history and was the leading graduate of the class. He went on to internship and a residency at Bellevue hospital in New York, where he did research.

Nathan Blumberg is now editor of the *Lincoln Star* editorial page and an assistant professor of journalism at Nebraska University. Blumberg took his B.A. and M.A. in English literature at CU and won a Rhodes scholarship in 1949. While at CU he was one of the many Jewish students who edited the campus newspaper, and also started a literary magazine as a private enterprise.

Both Denver and Colorado universities were cited by the regional ADL director in 1950 for setting national patterns in barring questions pertaining to religion on entrance applications. There were, however, some top-level campus positions that Jewish students didn't attain until recent years. For example, Melvin Dinner, '51, became the first Jew to head the student law body.

Tom Guggenheim, a relative of pioneer Simon Guggenheim (who gave the University and many regional schools their law buildings), was elected vice-president of the student body that year. Two other boys have since been elected, and others have figured prominently in campus politics and student government yearly.

Several Jewish students became leaders in the Campus Community chest drives, while one headed the independent men's organization and two others were very active in independent affairs. One of these students, Burton "Bud" Olde, won the Edwin V. Dunklee award for outstanding citizenship. Fraternity competition for an annual activities award led their men into much extra-curricular activity with both Jewish fraternities.

The University Social Activities Coordinator, Lisle Ware, commended Jewish students for participating in cooperative planning out of proportion to their number. "The administration recognizes that they have been especially generous, cooperative and creative in religious planning," he said.

One of the students responsible for this commendation was Al Buchler, who was brought to the campus under the Hillel foreign student program and with the aid

of Dean of Faculties W. F. Dyde. Al became interested in Hillel and was also very active in the forming of the Religious Workers Association in 1949. He served as vice-chairman for the first Religion in Life Week. Upon graduating, he got a part-time teaching fellowship while working on his master's degree. During this period he represented Hillel in the RWA adult council, while another Jewish boy became its first Jewish president. There have been Jewish officers each year since then.

Buchler was also Hillel president in 1949-50. Several changes then became evident. Whereas, in the past years interests had been mainly cultural and intellectual, the community had grown to the point where social life was becoming important.

In the post-war period it was found more socially desirable to attend the University and the female population increased. Since most of the other major religious groups had strong campus organizations, many Jewish students showed interest in identifying with and creating a representative organization. Yet the general interest was in the more or less marginal Judaism, not the positive, creative.

Much of this mere peripheral interest

"Operation Music For Israel"

"OPERATION Music for Israel", an organization founded by Mrs. Serge Koussevitsky and Mr. Leonard Bernstein to encourage the development of music in Israel by sending musical instruments to the country, has announced that it has already shipped thirty-four pianos and sixteen violins, as well as a number of other instruments to Israel.

The instruments were sent through the Materials for Israel Office, 250 W. 57th Street, New York, to the Music Department of the Ministry of Education which distributed them to various music conservatories, youth and immigrant camps, schools, etc. "Operation Music for Israel" has announced that it welcomes any gift instruments in good condition and that further information may be secured from the Materials for Israel Office. Gift instruments should not be sent until asked for by the office.

was caused by inability to program in competition with the 265 chartered groups on campus (for social, religious, activity, departmental, honorary interests). Further, Hillel had meagre funds and was handicapped through not having a resident Rabbi.

The Greeks were most cooperative as groups. Although more than half the Hillel leadership has been affiliated with Greek organizations, the majority of the Greeks did not follow the example of such leadership. Further, the extreme motivation of such leaders often led them to be, in a sense, in competition with the Greek organizations to which they belonged. Needless to say, such differentiation often complicated matters.

Nevertheless, Greek cooperation was excellent. The Sigma Delta Tau sorority house was graciously offered for most of the Friday evening services and baigel and lox brunches, while in 1950 both fraternities were contacted to invite girls to light Shabbas candles—and did so. The Phi Sigs, who serve Kosher, and have Matzos during Pesach, served Chalah, and Kiddush was often made at dinner. Services were also held at both fraternity houses.

Perhaps one reason for the average Greek not being interested was that he or she was tired of hearing another member make continual announcements—eat, sleep and breathe Hillel. This past year, with the coming of a resident Rabbi, this problem has become less evident.

The need for establishing a permanent Foundation was discussed at the 1950 District 2 BB convention in Denver. This caused much interest by the Denver Jewish community, while the students optimistically felt that they could then show what Judaism meant to them on campus and how much they needed help in establishing a Foundation.

Perhaps the impact of Israeli statehood was being felt, for when the Methodist Roger Williams foundation heard that Hillelites could perform Israeli dances they invited them to make a guest appearance at a regional square-dance conclave—and the Hillelites practically danced themselves into exhaustion doing encores.

That spring they danced on a UN

(Continued on page 22)

A Short Story About a Triumphant Mistake

MY ILLUSTRIOUS COUSIN

By RALPH FRIEDMAN

THE day after Benny Friedman ran 85 yards against Michigan State (it must have been a quarter of a century ago) my star began to ascend at the grammar school I was attending. I was in the fifth grade then and by pluck, luck, and aggressiveness had won myself a place on the room football team. This was indeed an honor as I was the only Jew in the school (it was situated in an Irish-Polish neighborhood in Chicago) and never a day passed without my hearing the hateful epithet "kike" or the equally offensive "sheeney".

Up to the time Benny Friedman trotted out on the Ann Arbor gridiron as quarterback of the University of Michigan eleven, I had never heard of a star Jewish football player. Not that there weren't any; it was just that they had never come to my attention. Neither had they been noticed by the other boys in my class, many of whom considered Jews to be sissies, since Jews never made the headlines in the sporting pages (which we avidly read) during the football season. Of course, there may have been other Jews playing at Northwestern or Wisconsin or even far-away Yale and California, but none of them had "Jewish" names, and what else does an untutored boy go by?

I remember pulling the sporting section out of the Chicago *Tribune* that fateful Sunday and reading this bold-lettered heading over a leading article: FRIEDMAN RUNS 85 YARDS AGAINST MICHIGAN STATE. To say that I was merely thrilled is simply an understatement.

I did not know any other Friedmans (though there must have been thousands in Chicago) so I immediately assumed that the great Benny was a relative of mine. "Is he, Ma?" I asked my mother anxiously, almost desperately, all my hopes bound up in that single question. "Isn't he?"

"Of course," replied my mother gently. "He's your cousin."

The next day Stevie Novak, who was the center and captain of our seven-man team, and Mikey O'Mara, who was the star ball carrier, were waiting for me in the playground. "This guy Benny Friedman," said Stevie, "he sump'n to you?"

"Cousin," I replied as casually as I could.

"Holy mackerall!" said Mikey, standing back and looking at me as though he had never seen me before. "Holy jumpin' mackerall!"

"He's goin' be All Big-Ten," Stevie predicted.

"All-American," Mikey corrected. "An' you his cousin? For real?"

"For real," I said.

"Jumpin' mackerall!" Mikey exclaimed.

That morning Stevie and Mikey informed all the strong football fans that I was Benny Friedman's cousin. By recess time even the girls, who cared nothing for football and in no way at all had been attracted to me, gazed at me with awe. The excited whisperings of Stevie and Mikey and Crazy Kurcynski, the shoemaker's wild-eyed boy who went through life suppressing a burning secret, made them feel that I was something special. Even Miss Lacey, the thin little teacher with the big thick glasses, was impressed. She called me up to her desk and with deep feeling in her tired voice said, "Ralph, you have something to look forward to. Let this man who is your cousin guide you along the path of life. Look upon him as an example and try to emulate—I mean, try to be like him in every way."

As for Miss Flanagan, our other teacher, she was beside herself. Everybody liked Miss Flanagan. She was a tall, smiling, exuberant young woman who appeared sad or wistful only when she saw some kids climbing over the fence or racing down the streets on their skates. Sometimes, when we were playing baseball, she would pick up a bat, step up to home plate, and take a few swings at the ball. She never missed, no matter how fast the ball was pitched, and at least once every batting practice she hit the ball over the iron picket fence in left field, something few of the boys in the eighth grade could do. As a matter of fact, even the working men in the neighborhood, who had a team of their own and played their home games on the playground, had a hard time doing it. Miss

Flanagan was all right, she always meant the best, but it was she, during the afternoon recess, who inspired me to a lie that promoted me on the team and raised my sudden popularity to new heights.

"Ralph," she said, putting her hand on my shoulder, "did you read the article on the Michigan State-Michigan game?"

"Sort of," I said indifferently. (Actually, I had read each word ten times).

"Well, did you notice how many passes Benny Friedman completed? Believe me, Ralph, he's going to be a great passer, the best in the country, I'll bet."

"He's a good runner, too," I insisted.

"Oh yes," she assured me hastily.

"But watch his passing record!"

Mikey and Stevie and Crazy Kurcynski had been listening, more or less thoughtfully. "He ever show you how to pass?" Crazy asked.

"Me?"

"Sure," Stevie said. "He's your cousin, ain't it?"

The intoxicating wine of fame had gone to my head. "Darn right!" I said.

"He show you how to pass?" Crazy asked eagerly.

"Last summer," I lied. "He showed me all the tricks."

Luckily, nobody asked me where this instruction had taken place, else I would have been forced to lie again and thus set the stage for a series of detailed lies, all of which, the way it always turned out with me, I would forget while everyone else remembered.

Stevie studied the ground, then called Mikey and Crazy away for a conference. When he returned he said simply, "You play quarterback."

The first upshot of my new position, the most distinguished on the team, was that the Jew-baiting slackened materially. Even those football friends who had maintained a neutral position joined forces with me in punching offenders. "They don't say that to Benny Friedman at Michigan," warned Mikey to a particularly persistent name-caller. "We ain't gonna do it here."

As a quarterback I was no sensation. But neither was I a failure. My passing (done with a grade-school football) was by no means brilliant but it was on a par with what anyone else could do. In short, I may not have been an improvement over the previous quarterback but was no worse. The team ran as smooth or as ragged, depending upon the occasion, as it had done before I switched positions, except that it showed erratic signs of being inspired by "Benny Friedman's cousin calling the plays."

My fate, of course, depended upon the career of my illustrious relative. If he did not live up to his great beginning, my star would also suffer. In such rude and earthy company as I was associated, no one's star was given a chance gracefully to decline; it was plucked from the heavens and dashed to the cruel pavement without sweetness or ceremony.

Curly Connor, for instance, was the fastest runner in the fourth grade and all the kids sang his praises. He was a real somebody to know, this speedster. But when Skinny Tobin transferred to the school and beat Curly hands down in a dash across the width of the playground, nobody gave Curly a second glance except his best friends. And they, too, stopped calling him "Champ."

But my cousin Benny never let me down. Week after week he ran, punted, drop-kicked and passed the Michigan opposition silly. Especially with his passing. Miss Flanagan, who knew more about sports than any of us (somebody said she was engaged to the first baseman of the Chicago Cubs) had been right. The passing combination of Friedman to Oosterbaan struck terror in the hearts of the defense every time it went into action. And as Benny gained glory, so did I bask in it.

Crazy Kurcynski, a born publicist, took advantage of Benny's growing fame to advertise our fifth grade room team, "The Tigers", far and wide. He let it be known all over school that next spring Benny would be down to coach us. And he cooked up a title for me which was sure to bring even the eighth graders out to see us play: "Flash Friedman, the Blond Blizzard."

I wondered where Crazy could have gotten that fancy name—I was neither flashy nor a blizzard, though my hair

was the color and texture of bleached straw. I could only conclude that he either had a better vocabulary than mine and read the sports section more thoroughly, or he had been helped by his older brother, Jurgen, who worked in a steel mill and on Sundays played sandlot football with the Polish Bluebirds A. C.

Our big game of the season took place the day before Michigan played Minnesota. We had beaten the Fourth Grade All-Stars, the two other fifth grade room teams, a couple of sixth grade teams and finished our schedule by playing the Sixth Grade All-Stars.

The score was six to six with less than a minute to play and we had the ball deep in Sixth Grade All-Stars territory. How deep I cannot remember but it must have been pretty far down to jibe with what happened.

Mikey O'Mara, as I have said before, was our best ball carrier and it was decided, after we had taken time out to devise some strategy, that I was to get the ball, fake it to Skinny Tobin, who was playing the other back, and hand it to Mikey for a sweep around end. But just as Skinny floated by a Sixth Grade linesman broke through and accidentally bumped Mikey out of the way before he could get in on the play. So I was left holding the ball.

My first impulse was to run but I was surrounded by Sixth Graders and could get nowhere. From side to side I scurried, panic-stricken. With Sixth Graders closing in all around me I heard Miss Flanagan, standing on the sideline, holler, "Throw it, Ralph! Throw it like Benny!"

Everything downfield was a blur; I could not distinguish between friend and foe. All I could think about was not getting tackled before I somehow got rid of the ball. To pass it would be to throw it away—but when Miss Flanagan yelled, pass it I did. I wound up and with all my strength threw it as far as I could. It sailed over the heads of the All-Star backs and into the arms of Skinny Tobin, who had crossed the goal line and was idly watching the proceedings, wondering what would happen.

That was the last play of the game and Miss Flanagan dashed into the field and gave me a big hug before the rest of the team ran up screaming, "Didja see that? Just like Benny Friedman!"

When the baseball season started in the spring I played right field and was relatively unnoticed. There were better players and greater heroes. But until then, all through the cold months, I was looked upon, even by eighth graders, as "Flash Friedman, the All-American's cousin."

In the summer my family moved out of that neighborhood and into a Jewish one and I learned that there were other Friedmans, many of them. I also learned from my sister a piece of information that was almost the end of me: that I was not Benny Friedman's cousin.

By autumn, when I started at the new school, I had recovered from the shock. In my next class I was no longer a novelty, there being two other Friedmans in the same room. But I had known a priceless hour of glory that comes to but few, and it was this memory, sometimes, that glistened like a bright star when my days were dark.

I thought about all this when I read a news item to the effect that Benny Friedman was the football coach at Brandeis University, the first Jewish-sponsored non-sectarian institution of higher learning in the land. If the lads on his team are inspired by Benny half as much as I was a quarter of a century ago they will play their hearts out for him.

Anyway, good luck, "cousin."

A New Book In Tribute To A Leader

Mordecai M. Kaplan: An Evaluation.
Edited by Ira Eisenstein and Eugene Kohn. Published by the Jewish Reconstruction Foundation.

American Jewry recently celebrated the seventieth birthday of Dr. Mordecai M. Kaplan, founder of the Jewish Reconstructionist Movement, Professor at the Jewish Theological Seminary and leader emeritus of the Society for the Advancement of Judaism. This work, published on the occasion of this milestone in Prof. Kaplan's life, is a fine tribute to one of the foremost students of American Jewish life. It contains fifteen essays written by his former students who now occupy positions of leadership in the American rabbinate.

—J. G.

NEWS OF THE MONTH

THE PASSING OF CHAIM WEIZMANN

DR. CHAIM WEIZMANN, first President of the reborn State of Israel, died at his home at Rehovoth on November 9, several weeks before he would have celebrated his 78th birthday. Death came quietly at 5:55 a.m. local time following two heart attacks between 2:30 a.m. and 4:30 a.m.

Men, women and children in all walks of life and in all places in Israel wept unashamedly when they learned of the President's death. The announcer on Kol Israel, who informed the people of the State of their loss, burst into tears in the midst of the announcement. When he was able, he concluded the official statement in a heavy choked voice. Neighbors in Rehovoth poured out of their homes and surrounded the President's residence, many weeping.

Government leaders hurried to Rehovoth to offer condolences to Mrs. Vera Weizmann, who was the only person at the bedside of her husband at the time of his death. Acting President Joseph Sprinzak arrived first, followed shortly thereafter by Premier Ben Gurion and members of the government.

☆

It was learned that one of the last conversations between the President and his physicians before he died concerned the American elections. Informed Saturday night of the election of Dwight D. Eisenhower as President of the United States, Dr. Weizmann commented in English: "He's a fine fellow."

Schools were closed until after the funeral. Many businesses were shut down and government officials wore black. All entertainment places closed. Ships in the harbors lowered their flags. Special editions of all newspapers were issued in Tel Aviv and Jerusalem.

When the members of the diplomatic corps learned of the death of the President, they cancelled all social functions scheduled for the following week, including a special dinner at the Swedish lega-

tion to celebrate the birthday of the Swedish King.

Memorial services were held in Christian Arab churches in Jaffa yesterday and the chief Armenian priest eulogized the President. He also sent messages of condolence to Mrs. Weizmann on behalf of his church and his religious community in Israel. When the news of Dr. Weizmann's death reached the Arab villages in Northern Israel, many Arabs hung black draped pictures of the President on the outside of their buildings. In Acre, as well as in other Arab communities, local leaders recalled past contact with the President and sought to send delegations to the funeral.

The President's son, Benjamin, and his wife arrived by plane from London the next day and were met at the airfield by representatives of the Premier and the Foreign Office and by the late President's military aide.

☆

Premier David Ben Gurion, at a special meeting of the Cabinet, said, "I would not try now to appreciate the personality and the activity of the nation's choice. There was nobody like him since Herzl, and many books should be written about him and about the two crowns he wore—the crown of statehood and the crown of science. Even in those few years when he was not elected president of the Zionist Organization, Dr. Weizmann was the first citizen of the Jewish nation, symbolizing our urge and striving for the national revival named Zionism."

In Washington, John F. Simmons, U. S. State Department Chief of Protocol, called on Ambassador Abba Eban at the Embassy of Israel to express the condolences of President Truman. Other officials who called on Mr. Eban simultaneously with Simmons were Henry A. Byroade, Assistant Secretary of State, and Parker T. Hart, Director of the Office of Near Eastern Affairs. Byroade and Hart

conveyed the condolences of Secretary of State Dean Acheson, who later sent the following message to Israeli Acting President Joseph Sprinzak: "Please accept my sincere condolences upon the death of President Weizmann. The news of his passing has been received by this government and Americans throughout the country with deep sorrow. As a founder of his country, President Weizmann's courage and resolve were an inspiration to his people."

☆

The White House issued the following statement by President Truman: "Man-kind has lost an able leader in the death of Chaim Weizmann, Israel's first President. His devotion to the establishment of a homeland for the Jewish people, both before its realization and as the head of the new government, brought him the respect and gratitude of millions. He was a man of wisdom and I was honored to know him."

American Jewry cancelled scheduled public dinners and cabled messages of condolence to the Government of Israel and to the family of the late Israeli President.

When the news of Dr. Weizmann's death reached the national conference of the United Israel Appeal at the Hotel Commodore, the 1,200 assembled delegates converted the session into a memorial service at which Arthur Lourie, Consul General of Israel, spoke. Eulogies were also delivered by Louis Lipsky, chairman of the American Zionist Council, who worked with Dr. Weizmann from the early days of the Zionist movement, Rabbi Irving Miller, president of the Zionist Organization of America, and Rabbi Max Kirshblum, Mizrachi leader.

☆

Many Zionist leaders left New York by plane to participate in the funeral of Dr. Weizmann. They included Mrs. Rose Halprin, acting chairman of the American section of the Jewish Agency, Dr. Israel Goldstein, president of the American Jewish Congress, Meyer W. Weisgal, one of the late President's intimate friends.

In London, Queen Elizabeth II, in a message to Acting Israel President Joseph Sprinzak, expressed her condolences stating: "I learned with deep regret of the death of President Weizmann who de-

voted his life wholeheartedly to the welfare of his people. Please convey my sincere sympathy to his family." Prime Minister Winston Churchill, in a message to Premier David Ben Gurion, declared: "I am deeply grieved to hear of the death of my friend Dr. Weizmann. The world has lost a distinguished citizen and Israel a faithful son. I would be grateful if you would convey my sympathy to Mrs. Weizmann." ☆

On the day following Weizmann's passing, a hushed Parliament heard Premier David Ben Gurion eulogize Chaim Weizmann as "not just great, but the greatest" Jew of his generation. The deputies' seats were all occupied and distinguished visitors, including Dr. Weizmann's son Benjamin and other members of the President's family, crowded the galleries. The President's box was draped in black.

Premier Ben Gurion stressed that "it was not anti-Semitism that converted Weizmann to Zionism, but Jewishness was its source." Contrasting Dr. Weizmann's background with that of Dr. Herzl, founder of modern Zionism, Mr. Ben Gurion pointed out that Dr. Herzl came to the Jewish people "from outside," but stressed that Dr. Weizmann did not come "from the West, from assimilated and estranged Jewries. He came from within, from sources saturated with Jewish culture and the people's life." ☆

The Premier was preceded by the Acting President and Speaker of the House, Joseph Sprinzak, who called Dr. Weizmann a "people's President, a man of the people." Also comparing Dr. Herzl with Dr. Weizmann, Mr. Sprinzak declared: "Herzl was the builder of Zionism, the herald of the State. Weizmann was the man who realized Zionism, the President of the State. Both names are combined in the nation's conscience."

On the same day United Nations paid tribute to Dr. Chaim Weizmann at a meeting of its Political Committee which had assembled to begin the ninth day of the general debate on the Korean situation.

Opening the session, Ambassador Joao Carlos Munitz of Brazil, chairman of the Committee, said he had been "painfully surprised" to learn of the death of Chaim Weizmann. He said he was sure he was interpreting the feelings of the committee when he expressed "sorrow and sym-

pathy," and he hoped the Israeli representative would convey the feelings of the committee to the Israel Government and people.

Israel delegate Arthur Lourie responded with the statement that chairman's words of tribute would be received with deep appreciation by the government and people of Israel and by Jewish people everywhere. He said it had been the fortune of Israel, during the years of its national regeneration, to find in Dr. Weizmann a leader who was "in the historical sense one of the greatest figures of our age." He had been a scientist and a statesman, but he had also been a humanist deeply concerned with the universal principles of right and wrong, of liberty and human dignity, he added.

Mr. Lourie then recalled that Dr. Weizmann's last appearance in the international forum was when, at the third regular session of the General Assembly, he had pleaded for Israel's statehood in the Ad Hoc Political Committee. "We shall mourn his loss as one of the decisive figures in our long history. We are grateful to you, Mr. Chairman, for your words of recognition and respect," Mr. Lourie concluded. ☆

Later in the day the United Nations General Assembly marked the passing of Dr. Weizmann, by rising for a minute of silence. The president of the Assembly, Lester B. Pearson, of Canada, expressed the profound sympathy of the nations at the death of the Israeli leader. He spoke of him as a great humanitarian, scientist and statesman and requested that the delegation of Israel convey to the Government of Israel and Dr. Weizmann's family the condolences of the Assembly. All the Arab delegates were absent from their seats.

U.N. Secretary General Trygve Lie sent the following message to Ambassador Abba Eban, head of the Israel delegation at the United Nations: "Please accept my sincere condolences at the passing of Dr. Weizmann, President of Israel. I have today sent the following message to His Excellency Moshe Sharett, Minister of Foreign Affairs: 'Please convey to the Government and the people of Israel my deep regrets at the passing of the great founder and first President of Israel, Dr. Chaim Weizmann. Dr. Weizmann's name will always be held in profound respect as that of a statesman of rare vision and

courage. The example of his life will be an inspiration to all those who strive for a better world.'"

The funeral took place on the afternoon of November 11, Armistice Day. Four officers, representing the four branches of the armed forces of Israel, carried out the body from the Weizmann home. They were followed by ten brigadier generals, and the cortege proceeded down the street guarded by paratroopers. The widow of the late President, Mrs. Vera Weizmann, led the cortege, leaning on the arm of her son Benjamin. Other members of the family were with her, as were members of the household, government officials, members of the Knesset and many notables. Some Christian and Moslem leaders also were in the procession.

The burial site, chosen by Dr. Weizmann himself, was in an olive grove on the side of a hill, looking eastward towards Jerusalem. It had been consecrated that morning by military rabbis. The suggestion had been made that Dr. Weizmann should lie next to Theodore Herzl, but the President had preferred this site.

Chief Rabbi Isaac Halevi Herzog and the Sephardic Chief Rabbi, Ben Zion Uziel, officiated. During the rites an old man, a Yemenite, elbowed through the crowd to throw a handful of earth on the casket. ☆

The annual dinner of the Federation of Jewish Philanthropies was given in honor of Joseph Goldberg, Administrative Director of the Brooklyn Jewish Center, on November 6, at the Center. The attendance was the largest ever known at such an event. Pledges totalling \$200,000 were made by Center members, a record sum. These pledges were announced by Judge Emanuel Greenberg, President of the Center and toastmaster of the evening, Judge A. David Benjamin, and Maurice Bernhardt. Harry Levinthal, Chairman of the Campaign Committee, extended greetings to the guests.

Dr. Israel H. Levinthal, Rabbi of the Center, spoke movingly about Mr. Goldberg, and presented him with a finely engraved plaque in token of gratitude for his zealous efforts on behalf of the Federation and other causes.

Mr. Goldberg thanked the many friends who helped to make the occasion so successful, and said he felt honored that he was the first synagogue center executive to be made guest of honor at a dinner.

NEWS OF THE CENTER

Rabbi Kreitman to Deliver Installation Sermon

This Friday, November 28th, at our Late Friday Night Lecture Services which begin at 8:30 o'clock, Rabbi Kreitman who was formally presented to the congregation two weeks ago by Rabbi Levinthal, will deliver his sermon and will speak on the subject "The Place of the Rabbi in the American Jewish Community." Rabbi Kreitman will endeavor to define his concepts of a rabbi's duties in these days. We hope that many of our members and their families will be with us at this important service.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Enrollment Still Open For Adult Institute

Men and women who have thus far failed to enroll in our Institute of Jewish Studies for Adults have time now to register for one or more of the many courses that are offered by our Center Institute. We want to remind our friends that most of the classes are given on Wednesday evening: the course in Jewish History at 7 o'clock; all the Hebrew classes at 8 o'clock; Dr. Kreitman's class in Religion at 9 o'clock. We also want to remind our members of the morning sessions for the benefit of those who cannot come in the evenings. We would like to interest more of our women in the very interesting courses in Bible and the Jewish Religion which are given on Tuesday mornings by Rev. Dr. H. Freedman, a very noted and distinguished scholar.

Dr. Henry V. Agin to Speak

The first of a series of four lectures on the general topic of "Problems of Family Relationship" will be given this Monday evening, December 1st at 8:30 o'clock. The speaker on that occasion will be Dr. Henry V. Agin, Clinical Neuro-Psychiatrist, Associate Attendant in Neuro-Psychiatry at Kings County Hospital, Beth-El Hospital and Hebrew Home and Hospital for the Aged. He will speak on the subject "The Recognition of the Need for Assistance in Family Relationship." Admission will be free to Center members and the general public.

Meyer Levin Speaker at Book Month Celebration Dec. 8th

The Library Committee, headed by Dr. Reuben Finkelstein, will participate in the annual Jewish Book Month which is being celebrated annually throughout the country. The Center's Jewish Book Month will come to a close with a meeting to be held on Monday evening, December 8th. The guest speaker on that occasion will be Mr. Meyer Levin, novelist, reporter and film maker. He will speak on the subject, "The Role of the Jewish Book in Jewish Life, Yesterday and Today." Mr. Levin is the author of "Yehuda," "The Golden Mountain," "The Old Bunch," "In Search," etc. He wrote the first Palestine film "My Father's House," and wrote and filmed "The Illegals." The exhibit of books in our lobby is under the supervision of our librarian, Dr. Elias N. Rabinowitz.

Service Greeting Center Israel Tourists

Next Friday, December 5th, we shall have a very unique service which we know will be of great interest to all our members. It will be a special welcome service to all of the members of the Center who have within recent months visited the land of Israel. We are happy in the fact that quite a number of our Centerites have visited Israel and we want to give them this official welcome. We are pleased to announce that the Hon. Jacob L. Holtzmann, one of our trustees and a member of the Board of Regents, who also visited Israel last summer, will deliver the address of the evening on the theme "Impressions of Israel." Mr. Holtzmann had the unique privilege of presenting a special greeting from the New York State Board of Regents to the Hebrew University and also to present a great deal of educational material to the Department of Education in Israel.

We hope that many of our members will reserve that Friday night for the Center Synagogue.

Daily Services

Morning services at 7 and 8 o'clock.
Mincha services at 4:20 p.m.
Special Maariv service—7:30 p.m.

Joseph Goldberg Honored

TRULY heart-warming and inspiring was the dinner held in honor of Joseph Goldberg, the Center's Administrative Director, by the Federation of Jewish Philanthropies on November 13 at the Center. A record sum was raised for the Federation because of the tribute that was paid to Mr. Goldberg, many offering large, extra amounts in his name.

Seldom do we find a man who can win such esteem in his community as Mr. Goldberg has done. His devotion to the Center and to the many causes in which he and the other institutions have worked for, his extreme modesty, amounting almost to self-effacement, have touched the hearts of all who have known him, and this occasion brought an opportunity to express publicly our admiration of him.

All the speakers referred to Mr. Goldberg in their most glowing words. They spoke for all present, and the many hundreds out of the Center, and the deeply sincere, impulsive applause that greeted these remarks was a fine measure of the regard in which this extraordinarily faithful communal servant is held.

—LOUIS J. GRIBETZ

Sabbath Services

Friday evening services at 4:15 p.m.
Kindling of Candles at 4:11 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Vayeze" Genesis 28.10—32.3.

Haphtorah Reading: Prophets—Hosea 11.7—12.12.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 2:45 p.m.

Rabbi Gerson Abelson will deliver the lecture in Yiddish at 3:45 p.m.

Mincha services at 4:15 p.m.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ALTSTOK, EMANUEL

Res. 1160 President St.
Bus. Disinfectants, 555 Grand
Married

Proposed by Max Harris,
Frank Schaeffer

ASHEN, PHILIP

Res. 721 Empire Blvd.
Bus. Chemist, 141 Broadway
Single

BUKBERG, SEYMOUR

Res. 1572 President St.
Bus. Accountant, 225 W. 34th St.
Single

Proposed by Janice Nathanson,
Joan Carr

BALK, MISS MADELINE

Res. 2490 East 21st St.
Proposed by Bella Shapiro,
Selma Cherches

BARR, EDWIN

Res. 3250 Coney Island Ave.
Bus. Paints, 3809 13th Ave.
Single

BRAUNSTEIN, EDWARD

Res. 629 Sutter Ave.
Bus. Department of Labor
Single

FARBER, WILLIAM H.

Res. 742 Montgomery St.
Bus. Gift Mfg., 2530 Atlantic Ave.
Married

Proposed by Wm. Greif

FRUCHTMAN, IRWIN

Res. 689 St. Marks Ave.
Bus. Engineer, 219 E. 49th St.
Single

Proposed by David Schaeffer,
Abraham H. Miller

GOLDMAN, DANIEL S.

Res. 133—8th Ave.
Bus. Insurance, 150 Broadway
Married

Proposed by Judge Emanuel Greenberg

HORVATH, MISS EVELYN

Res. 470 Ocean Ave.

KAPLAN, AARON

Res. 3022 Avenue V
Bus. Photographer, 100 Center St.
Single

Proposed by Martin Dumoch

KAUFMAN, MISS SANDRA

Res. 690 Rogers Ave.
Proposed by Richard Nepon,
Martha Schepps

KOTIMSKY, STANLEY R.

Res. 84-20 Avon Street, Jamaica
Bus. Catering, 667 Eastern Parkway
Single

Proposed by Louis Kotimsky,
Leo Kaufman

KRIEGLER, ARTHUR

Res. 468 Crown St.
Bus. Plastics, 4806 Avenue N
Married

Proposed by Mrs. Jos. Coopersmith,
Sa. Berkowitz

KESSLER, MISS FRIEDA

Res. 7015 Ft. Hamilton Parkway
Proposed by David Price

LACKRITZ, MISS BERNICE

Res. 112 Nagle Ave.
Proposed by David Price

LEIBOW, ALFRED

Res. 778 Park Place
Bus. Men's Apparel, 212 5th Ave.
Single

Proposed by David Schaeffer,
Abr. H. Miller

LIBMAN, MISS SHELLEY

Res. 86 East 94th St.
Proposed by Elmer Riffman,
Harriet Bell

MENSON, MISS SALLY

Res. 1369 East New York Ave.

PALMER, MISS MARILYN

Res. 830 Saratoga Ave.

PEISACHOFF, OSCAR

Res. 954—58th St.
Bus. Garage, 1317—36th St.
Single

PEARL, MAX

Res. 691 Sheffield Ave.
Bus. Handkerchiefs, 9 E. 19th St.
Single

Proposed by Seymour Eisenstadt,
Herman Rubin

PERLISS, MISS EDITH S.

Res. 939 Hopkinson Ave.
Proposed by Mrs. Morton Klinghoffer,
Mrs. Irv. J. Gottlieb

POKORNY, CHARLES

Res. 102 Pierrepont St.
Bus. Law, 391 Fulton St.
Married

POPOLOW, JOSEPH H.

Res. 349 Crown St.
Bus. Textiles, 200 Church St.
Single

Proposed by Leon Berman, Seymour
Eisenstadt

RATUSH, Miss IDA

Res. 1054 Eastern Parkway

RICE, HARRY L.

Res. 342 Georgia Ave.
Bus. Welfare Dept.
Single

Proposed by Irwin Mark, Thelma
Newberger

SALPETER, Miss PEARL

Res. 162 Bradford St.
Proposed by Daniel Salpeter

SKLAR, Miss SONIA

Res. 1254 Union St.
Proposed by Elmer Riffman,
Harriet Bell

SMORACK, Miss PHOEBE

Res. 949 President St.
Proposed by Dr. Simon B. Poyta,
Henry Lee Poyta

STEINBERG, MELVIN

Res. 112-50 78th Ave.
Bus. Shoe Polish

SUFERIN, ISIDOR

Res. 842 Eastern Parkway
Bus. Printing
Married

Proposed by Joseph Goldberg

SUSSMAN, NED

Res. 566 Powell St.
Bus. Government
Single

TETENBAUM, DR. HERBERT

Res. 730 Eastern Parkway
Bus. Physician, Same
Married

Proposed by Philip Palevsky

WANSHEL, NATHAN

Res. 150 Crown St.
Bus. Retired
Married

Proposed by Joseph Goldstein

WISH, IRVING R.

Res. 742 Montgomery St.
Bus. Artist, 6101 16th Ave.
Single

Proposed by Jane Laskow

Additional Applications

ABELOV, ASHER

Res. 201 Linden Blvd.
Bus. Work Clothes, 160—5th Ave.
Single

BLECHNER, Miss PEARL

Res. 1504 Union St.
Proposed by Mrs. Morris B. Levine,
Mrs. Samuel T. Markoff

CAPLIN, DR. ARTHUR H.

Res. 189-15—37th Ave.
Bus. Dentist, 1 Hanson Pl.
(Continued on next page)

The Center Hebrew School

THE opening meeting of the Parent-Teachers Association was held on Wednesday, November 5. Mrs. Sarah Epstein, who presided, reviewed the achievements of the previous year and plans for the coming year. She congratulated Mrs. Sarah Kushner, the former president of the Parent-Teachers Association, who was recently installed as president of the United Parent-Teachers Association of Jewish Schools.

Rabbi Lewittes, in reporting on the exceptional progress of our school, commented on the fact that we combine faith in the traditional values of Jewish education with an acceptance of progressive trends. In the question and answer period parents inquired concerning the importance of homework, the place of Israel in our curriculum, the relationship between the Junior Congregation and the school and the methods used in teaching *Chumash*. The replies were given by Mrs. J. Beder, Mr. A. Krumbein and Mr. L. Shpall, of the Hebrew School faculty.

A musical program included a cantata, "Shalom", presented by the Aviva Group of Hadassah under the direction of Mr. Naftali Frankel, music director of the Hebrew School.

* * *

The first Community Breakfast and Service of the season for our high school students was held on Sunday, November 9. The service was led by students of the Post Bar Mitzvah class and the Consecration class. The *Shacharit* was followed by a breakfast arranged by the Hostess Committee of the Parent-Teachers Association under the chairmanship of Mrs. Rose Davis and Mrs. Sarah Greenberg. Rabbi Levinthal, who was a guest of honor, thanked Mrs. Epstein and the Hostess Committee for the fine help they were extending to our school. The guest speaker was Rabbi Benjamin Kreitman, who described his experiences as a chaplain. Robert Kritiz led in the grace.

* * *

A beautiful ceremony called *Chagigat Bresith* was held in the synagogue on Saturday, November 8, in honor of students who have just begun the study of the Bible in Hebrew. Rabbi Levinthal explained that this was a medieval tradition recently revived at the suggestion of

Professor Scharfstein, of the Jewish Theological Seminary. The students who were honored are enrolled in the third grade and taught by Mrs. J. Beder, Mr. H. Campeas and Mr. I. Gabel. Soloists who sang Biblical selections were Arthur Kaplan, Abigail Rabinowitz and Joan Rezak. Rabbi Lewittes commented on the fine progress made by the students.

* * *

Registration in our schools has reached a peak figure. There are now 375 students enrolled in 17 classes of our three day a week department; the total figure for all departments, including the two day a week school, high school classes and primary grades is 621.

The General Organization of the Hebrew School under the direction of Mr. Irving Gabel recently arranged for elections with the following results: Janet Epstein, president; Myra Nelson, Vice-president; John Greenberg, secretary; Manny Marritt, treasurer.

* * *

Assemblies in memory of Dr. Chaim Weizmann, first president of Israel, were held on Sunday, Monday and Tuesday, November 16, 17 and 18. Teachers and students who spoke emphasized the great achievements of Dr. Weizmann as a statesman and as a scientist.

Students of the Center Academy and of the Hebrew School have decided to raise a special fund to plant a grove of 1,000 trees in memory of Rabbi Bernard L. Levinthal. The students of the 8th grade, under the direction of Mr. L. Shpall, are in charge of this project for the Center Academy. Mr. S. Edelheit is faculty adviser for the project in the Hebrew School. The Jewish National Fund will present a scroll to the two schools when the project in memory of Rabbi Bernard L. Levinthal is completed.

Membership Applications

Married

Proposed by Dr. Lionel H. Bernstein,
Milton Manheim

COHEN, DAVID

Res. 1035 Washington Ave.
Bus. Famingdale, L. I.

Married

Membership

SOCIAL MEETING

WEDNESDAY, DECEMBER 17th
8:30 P.M.

Special Chanukah Program

MOLLY PICON
CANTOR WM. SAULER

Refreshments and Social Hour
will follow.

Admission limited to Center members and their wives on presentation of the 1952 membership cards.

Proposed by Meyer Rogoff

ESCHWEN, MARVIN

Res. 57 Crystal St.

Bus. Attorney, 305 Broadway
Single

HALIEZER, MISS SHIRLEY

Res. 51-55 Argyle Rd.

KATZ, HERBERT

Res. 1650 President St.

Bus. Government, Post Office
Married

NIMKOFF, MISS FRAN

Res. 420 Schenectady Ave.

Proposed by Paul Kotik

POSNER, LEO

Res. 232 Sullivan Pl.

Bus. Plumbing, 257 Albany Ave.
Married

ROTHGART, ALBERT

Res. 925 Prospect Pl.

Bus. Auto Access, 641 Lexington Av.
Married

Proposed by Jacob S. Doner

SKLAR, MISS SONIA

Res. 1254 Union St.

*Proposed by Elmer Riffman,
Harriet Bell*

The following has applied for reinstatement:

FELDMAN, MISS HELEN

Res. 22 Bartlett St.

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

THE CENTER ACADEMY

The Center Academy has now begun to celebrate Jewish Book Month.

As a culmination of its activities during Book Month which began on Nov. 7th there will be a Book Exhibit in connection with the Parent-Teacher Assoc. meeting on Wednesday evening Nov. 26. This exhibit will include a display of books as well as recordings and films on Jewish heritage and on Jewish history and education in all fields of Jewish life for children and adults. Grade Eight will be in charge of the book exhibit under the direction of Mr. Leo Shpall, Acting Head of the Hebrew Dept. of the Center Academy. In their art class, Mr. Louis Harris, the art teacher, is guiding them in making posters. These posters will be on display during the exhibit.

We cordially invite all parents and relatives of our children as well as members of the Brooklyn Jewish Center to visit our exhibit and select books so that they may have many hours of enjoyable reading at home both for themselves and for their children and grandchildren.

Lists of selected books will be available to our guests.

☆

On Sunday, Nov. 23, at 10:00 A.M. all the classes of the Center Academy participated in a Thanksgiving celebration whose theme is to express thanks for religious and other freedoms from early days in history until the present. The parents, relatives and friends of the children of the Center Academy, and members of the Brooklyn Jewish Center attended.

☆

In keeping with the thoughts of universal peace, the Center Academy observed Armistice Day on November 11th. Likewise, the death of Chaim Weizmann, the President of Israel was appropriately observed by a moment of silence in his memory, Monday, Nov. 10th.

☆

Trips and interesting projects are being undertaken by the children of the Center Academy.

Last month the Second and Third Grades visited the Bronx Park Zoo and prepared an exhibit of clay work, block building and paintings based on their trip.

A bus tour and boat trip was taken by

the Fourth Grade in order to familiarize themselves with New York City today as contrasted with New Amsterdam in the time of the early settlers since their Social Studies deals with "New York City, Then and Now." As a result of their trip they have been working on a large mural of New York City and have constructed, in clay, a number of New York sky-scrapers, bridges, ships, and houses.

In the course of their library trips, the Lower grades heard stories read to them by the branch librarians, while the Upper Grades have familiarized themselves with research methods in connection with their Social Studies units.

On United Nations Day, Oct. 24th, which was a celebration of the Seventh Anniversary of the United Nations, films were shown to all grades from Grade IV through Grade VIII. A guided tour through the United Nations' new headquarters on New York's East River and attendance at a session was the feature of a trip by Grades Seven and Eight of the Center Academy on Wednesday, Nov. 19th, through the courtesy of Mr. Gottlieb Hammer, a parent of one of our Eighth Grade students. Mr. Hammer is on the staff of the Jewish Agency. He also arranged a visit to the Jewish Agency on the same day (after a delightful luncheon for the entire group at the Jewish Agency). The Center Academy expresses its deep gratitude to Mr. Hammer for his gracious hospitality.

☆

Under the supervision of Mrs. Krulik and Miss Gelfer, the Third Grade visited the Brooklyn Museum in connection with their study of Indians. They heard a lecture, saw slides, and visited the Special Exhibition Room in which there were Indian rock drawings. These rock drawings are rubbings taken from actual Indian carvings on the rocks of the Southwest.

☆

On Nov. 13th, the Brooklyn Community School (despite its handicap of no gymnasium in which to practice) met the Center Academy in a basketball game. The score was 2—2 in the short preliminary game between the Sixth Grades of each school and 42—8 in favor of the Center Academy in the varsity game.

Schedule of Coming Events At the Center Academy

Dec. 2, 2:00 P.M.: Meeting of the Executive Bd. of the P. T. A. All parents are welcome.

Dec. 10, 8:30 P.M.: P. T. A. meeting. Film presentation "The Angry Boy." Discussion will follow, led by Mrs. Merrill, Pres. of Brooklyn Child Guidance League.

Dec. 12, 11:30 A.M.: Chanukah celebration—Grade VIII officiates.

Bar Mitzvahs

A hearty Mazel Tov is extended to Mr. and Mrs. John Bershad of 443 Crown Street on the Bar Mitzvah of their son, David J., which will be celebrated at the Center this Sabbath morning, November 29th. Congratulations are also extended to the grandmother, Mrs. Rascha Sandowsky.

Congratulations Also To

Mr. and Mrs. Philip Epstein of 1209 President Street on the Bar Mitzvah of their son, Richard Saul, at the Center this Saturday morning, November 29th.

Build the Mercy House

The Brooklyn Red Cross chapter is seeking \$500,000.00 to build a centrally located headquarters for its many vital services to the community, the armed forces, civil defense and disaster victims. This urgently needed building will be located in the downtown Civic Center—if all of us chip in to make its construction possible. Be generous—"buy" as many bricks as you can, by sending a donation to Mrs. Lawrence Meyer in care of the Center.

BASKETBALL!

Presented by

YOUNG FOLKS LEAGUE

**This Sunday, November 30th
BROOKLYN JEWISH CENTER
92nd STREET Y. M. H. A.**

Next Game

**Sunday Evening, December 7th
B. J. C. vs. Union Temple**

A preliminary game will be played before each main game at 7:30 p.m.

The YFL invites the members and their guests to dancing after the game.

Admission: 75c to Members
\$1.25 to guests of members

THE YOUNGER MEMBERSHIP

YOUNG Folks Leaguers played an increasing role in Center activities in November. Our Charities Committee, chaired by Rita Vogel and Michael J. Rosenfeld, contacted well over 100 members in connection with the Federation Dinner honoring Joseph Goldberg. Our Basketball Committee, chaired by Gerald Jacobs and Martin Karlin, has taken over the complete supervision of the Sunday night basketball games and dances which will start in December. The Center's Federation Committee was augmented by Y.L.'ers Bernard Feinstein, Armand Drexler, Norman Schorr and Jules Gold.

☆

Our November programs flowed from the festive mood of Election Night dancing to Marvin Blickstein's ensemble to the quiet seriousness of an Armistice Day Eternal Light Program on November 11. This program featured "The Return of Danny Miller," with members Phil Freedman, Arnold Magaliff, Herb Levine, Paul Kotik, Harold Kalb, Janice Nathanson, Naomi Vogel playing the leads.

☆

On November 18th emphasis was placed on Jewish book month. Interesting exhibits lined the walls of our meeting room and Michael J. Rosenfeld led a discussion of Alfred Kazin's "A Walker in the City." On Tuesday, November 25th, with Thanksgiving in the offing, our members heard Mr. Leo Shpall speak on "Jewish Contributions to American History." At the same time we familiarized our members with the work of our Hebrew School. Dancing and refreshments followed each meeting, and it is gratifying to see that so many of our members are beginning to feel so perfectly at home in our group.

☆

During November, our Friday Night Ushers Committee, under co-chairmen David Yawitz and Rosalind Zambrowsky, continued its excellent work of ushering at the service, then supervising the *Oneg Shabbats* for the younger people attending the service. The *Oneg Shabbats* are very well attended and are now enhanced by the presence of our Associate Rabbi, Benjamin Kreitman.

☆

There have been changes in the YFL Executive Board because of marriages and

resignations. Philip Freedman was elected Treasurer and Seymour Eisenstadt and Leo Berman Board Members.

Y. F. L. Calendar

MEETINGS

Tuesday, December 2—Program Pending.

Wednesday, December 3—Executive Board Meeting.

Tuesday, December 9—Current Events Group presenting Bnai Brith's Rumor Clinic.

Tuesday, December 16—Chanukah Program featuring Cantor Sauler and the Center's Choral Group under the direction of Sholom Secunda.

Tuesday, December 23—Federation Night. Auditorium will be set up cabaret style, with dancing and entertainment.

Tuesday, December 30—YFL Night.

Our Young Folks League will entertain Young Peoples' League members from all over the City. The work of YFL will hold the spotlight.

INTEREST GROUPS

Bowling Group continues its Sunday meetings at 2 P.M. at the Kings Bowling Alley, Clarkson and New York Aves.

Music Interest Group will meet on December 4th and 18th under the direction of Morris Traub.

Bridge Group will meet on December 11th under the tutelage of Sid Zarider.

Except for Bowling, we would like all of our activities to start at 8:30 P.M. Members are requested to be prompt and to present their membership cards for admission.

MORRIS HECHT, *President*.

Junior League News

NOVEMBER was a busy month, filled with a variety of interesting activities. We began with our monthly social on November 6th. This enabled our newer members to become better acquainted, and it also provided an opportunity for us all to congratulate our new officers. They are as follows: President—Robert Kritiz; Vice Presidents—Richard Stadin and Rena Rosenbaum; Secretary—Sherry Siegel; Treasurer—Stuart Oelbaum. Refreshments and dancing helped make it a pleasant evening. On November 13th, Marty Karlin, a former officer of the Junior League, now active as a leader in both YFL and YFL, spoke to the group about the role of Youth in the Center.

On Armistice Day, November 11, the new Executive Board met at the home of Joseph Aaron, adviser to the Junior League. Plans were formulated to continue what has been a successful year, thus far. On November 20th, the original program to celebrate Jewish Book Month was postponed in order to plan a program honoring the memory of Dr. Chaim Weizmann, President of Israel. On November 27th, we had our usual Thanksgiving Social. It was most pleasant to greet and enjoy the reunion with those of our Center college age youth who attend school out of town.

December is a month which promises much. Our open meeting of December 4th will feature a game night planned by Rena Rosenbaum and Sherry Siegel. On December 11th we will open our meeting with a pre-Chanukah candle lighting ceremony. A panel will discuss Chanukah in history and in tradition. Chanukah songs and dances will add a joyous note to the festive occasion. On December 18th we will have our postponed Jewish Book Month Program. Mr. Aaron will discuss "What Jewish Books Should One Have in a Home Library." A panel of members will lead a discussion about "What Is A Sound Jewish Attitude Toward Christmas." Dancing and a social get-together follows each meeting.

Junior Congregation Elects Officers

The following officers have been elected in the Junior Congregation for this season: President, Morton Bromberg; 1st Vice President, Sam Rappaport; 2nd Vice President, Sol Tanenzaph; 3rd Vice President, Stuart Pearlman; 1st Gabai, Isaac Dressner; 2nd Gabai, Paul Kushner; 1st Girls Vice President, Helen Aranow; 2nd Girls Vice President, Rochelle Willick; Hon. President, Arthur Vidars; Instructor in charge of Congregation Affairs, Robert Kritiz.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

From the time of Moses, down through the centuries, the Jews have considered knowledge and education their greatest attributes. The Holy Scriptures and other books of Jewish content were their most prized possessions.

But we Jews today are often forgetful of our heritage. We fail, either for ourselves or for our children, to acquire and read books of Jewish content—religious, historical, biographical, poetical and fictional—reflecting the knowledge, culture and wisdom which our forbears have given to the world.

Jewish Book Month, which has for its motto, "Books for the People of the Book," occurs this year from November 7th to December 7th. Our Center is participating in the celebration of Jewish Book Month with a display of rare volumes from our Center Library, which will be shown in the lobby of our building. There will also be a special program in observance of this event.

It is Sisterhood's aim and purpose to rekindle in our members an enthusiastic appreciation for and a deep love of books of Jewish interest. We hope our members will see this Book Exhibit and that they will be stimulated to make use of the large and varied collection of works in our Library. Let us resolve to maintain and preserve our rich literary heritage.

BEATRICE SCHAEFFER, President.

Town Hall Meeting

"Should women be more active in politics?" was answered in very deft and definite terms at our annual Town Hall Meeting held on October 22nd. From the beginning of the evening, with the rendition of the national anthems by Jean Zaldin and the reading of a timely United Nations prayer by Mary Beame, the program was both stimulating and enlightening. In a brief business interval Membership Chairman, Vice-President Mary Kahn welcomed new members, and offered them "a fine opportunity for leadership and self-expression."

Since this was a Presidential Election year, our Social Actions Chairman Shirley Gluckstein had, besides the celebration of the Seventh Anniversary of the United Nations, a wealth of material to draw on for her excellent program on "Election Issues of 1952." In her introduction Mrs. Gluckstein, directed our attention to the huge anniversary cake, declaring that just as the "UN is the town hall meeting of the world, so is ours tonight the town hall meeting of the Sisterhood." In an original semi-serious script, written in verse by our capable and most talented Social Action Chairman, five of our women participated in a delightful symposium lampooning several prominent national figures. Mary Kahn was the iniquitous Joe McCarthy, Sid Seckler the "even-keel" Senator Wayne Morse, Debbie Jackman, Senator Lehman, the "man of the people," "Hershey" Kaplan was Senator Pat McCarran, "white supremacy" advocate, Bea Schaeffer projected a "Mrs. Average American Citizen." A question period among the panelists resulted in discussion of corruption in Washington, inflation, social security, the effect of the Eisenhower-Taft cooperation on international affairs, and the status of Israel under a new President.

A rich dessert after a very full course in current affairs, was provided by our guest soprano, Florence Rachelle, who sang a group of international songs with exceeding charm. A social hour terminated a stirring, well-planned meeting.

Cheer Fund Contributions

In gratitude for her recovery—Mrs. Amelia Rachmil; in memory of his wife Mrs. Sarah Neinken—Mr. Morris Neinken, Mrs. Sarah Epstein; in memory of Ruth Bernhardt's father—Mesdames S. Klinghoffer, M. Meyer, B. Schaeffer; in memory of Morris D. Wender—Mesdames S. Kaufman, S. Klinghoffer, B. Schaeffer; in memory of Harold Brown's father—Mrs. S. Klinghoffer.

Kiddush

Mr. and Mrs. Abraham H. Zirn will sponsor the Junior Kiddush on Saturday, Dec. 13th in celebration of the birth of a grandchild, Jeffrey Carl.

To Our "Ayshes Chayil,"
Sarah Kushner

The perfect example of the perfect mother and daughter, our Sarah has earned our plaudits for her excellent chairmanship of our recent "Sweet Sixteenth" Mother-Daughter Luncheon and Fashion Show. Her sympathetic message, the greetings of our dear Dr. Levinthal, and the glow and warmth of companionship around our thirty-five tables was evidence of the true meaning of this annual function. This event makes possible the fund from which we give aid to more than 60 causes. The Martin-designed Fashion Show, the Kotimsky-catered luncheon, and the resplendence of the beautiful flowers so generously donated by the Spitz family added up to a wonderfully happy social and financial success. *Todah Rabah, Sarah!*

Federation Jewish Philanthropies

Chairman Dorothy Gottlieb urges all workers to contact their prospective contributors at once, so the needy who depend upon your generosity can benefit now. Send in your checks to Mrs. Gottlieb, or to Special Gifts Chairman Cele Benjamin and co-chairman Gert Ostow.

Bond "Big Day"

A "Big Day" marks the culmination of the 1952 campaign to sell Israel Bonds. Since it coincides with Chanukah, what better gift to your dear ones than Israel Bonds? A gigantic Chanukah show is being planned for Dec. 15th at Madison Square Garden for purchasers of Bonds. Hurry and buy yours now from our Chairman, Anne Weissberg, Sterling 3-0639.

Rabbi Bernard Levinthal Memorial Fund

As a tribute to the memory of the sainted Rabbi Bernard Levinthal, father of our own Dr. Levinthal, members of our Sisterhood Executive Board established a fund which will be contributed to the Torah Fund of the Jewish Theological Seminary.

Metropolitan Branch Women's League

A large number of Sisterhood women have already made reservations for the annual Chanukah Luncheon to be given by the Metropolitan Branch at the Hotel Commodore on Monday, Dec. 15. A specially-written musical program composed

by Mario Castelnuovo Tedesco and Cantor David Puterman, of "The Eternal Light," comprising Jewish Wedding Songs and Processionals, will be the highlight of the event. Secure your reservations, \$5.00 a person, from Sarah Klinghoffer.

Federation Jewish Women's Organizations

The thirty-third annual Convention and Program Luncheon of the FJWO will take place on Wednesday, Jan. 21, 1953, at the Hotel Astor. "Freedom and Security," will be discussed by prominent women and the annual Women of Achievement awards will be made. Reservations at \$5.50, including gratuities. See Rose Wiener.

Calendar of Events

Monday, Dec. 8—8:15 eveg. Jewish Book Month Celebration at our Center. Exhibition of rare volumes in the lobby. Mr. Meyer Levin, author of "In Israel" and other books, will speak.

Monday, Dec. 8 — Sisterhood Executive Board. 1 P.M.

Monday, Dec. 15—Metropolitan Branch Women's League Chanukah Luncheon. Hotel Commodore, \$5.00 per person.

Monday, Dec. 22 — Sisterhood General Meeting, 12:45. Program includes analysis of a timely book by the popular Mrs. Naomi Finkelstein, past president of Women's National Ort. Also raconteur Harold Goldstein, in a treasury of Jewish humor and anecdotes. Sarah Klinghoffer, Chairman.

Wednesday, Jan. 7, 1953—Chai Brunch for Torah Fund, Waldorf Hotel. All contributors of \$18 and over are cordially invited. Make reservations with Mollie Markowe, Pr 2-1287. Proceeds for the vast educational program of the Jewish Theological Seminary.

Wednesday, Jan. 14—Brooklyn Federation Jewish Philanthropies Day, Luncheon at the Astor. See Dorothy Gottlieb for reservations.

Wednesday, Jan. 21—Federation Jewish Women's Organizations 33rd Annual Convention. Hotel Astor, \$5.50 per person, gratuities included.

Wednesday, Mar. 4—Torah Fund Luncheon at our Center, Mrs. Dubbie Jackman, Chairman.

SISTERHOOD PROJECT CHAIRMEN

Mother-Daughter Luncheon: Sarah Kushner, Chairman, Mary Beame and Jean Schorr, Co-Chairmen.

Federation of Jewish Philanthropies: Celia Benjamin, Special Gifts. Dorothy Gottlieb, Chairman. Gertrude Ostow, Co-chairman.

Center Review and Center Bulletin: Sarah Klinghoffer and Beatrice Schaeffer.

Social Actions: Shirley Gluckstein, Chairman. Bessie Gribetz, Co-chairman.

Israel Bond Committee: Anne Weissberg.

Membership: Mary Kahn.

Red Cross: Mollie Meyer.

Jewish Blind Day: Hannah Stark, Sadie Kurtzman, Hannah Jaffee.

Serve-a-Camp: Shirley Gluckstein, Chairman. Jennie Levine and Syd Seckler, Co-chairmen.

Cheer Fund: Rose Davis.

Publications: Rose Bromberg.

Publicity: Dorothy Gottlieb.

Kiddush: Fannie Buchman, Chairman.

Co-chairmen: Rose Bromberg, Rose Davis, Ida Fried, Sarah Epstein, Sadie Kaufman, Sarah Klinghoffer, Sarah Kushner, Lil Lowenfeld, B. Schaeffer.

Torah Fund: Dubbie Jackman, Chairman. Co-chairmen: Jeanette Kasnetz and Sadie Kaufman.

Chai Club Chairman: Mollie Markowe.

Federation of Jewish Women's Organizations: Dorothy Gottlieb, Shirley Gluckstein, Sarah Klinghoffer, Beatrice Schaeffer, Rose Wiener.

Music Under the Stars: Dorothy Wisner.

Night of Stars: Gertrude Ostow.

Women's League Representative: Mollie Markowe.

Visitation & Condolence: Amelia Rachmil, Chairman. Co-chairmen: Lillian Dvorkin and Hattie Roth.

Brooklyn Jewish Community Council: R. Bernhardt, S. Epstein, S. Gluckstein, B. Gribetz, S. Kaufman, S. Klinghoffer, L. Lowenfeld, B. Schaeffer.

Youth Commissions: Mollie Markowe, Chairman. Co-chairmen: M. Meyer, Clara Meltzer and Sarah Greenberg.

Hostess Committee: Jennie Levine, Chairman. Co-chairmen: A Bernstein, M. Blickstein, E. Brautman, R. Bromberg, F. Buchman, F. Dubrow, L. Dvorkin, E. Garelik, S. Glovinsky, S. Greenberg, M. Kaplan, S. Kaufman, M. Kimmel, S. Kurtzman, C. Meltzer, M. Rothstein, I. Schiff, J. Schorr, B. Sterman.

U.J.A.: Lillian Lowenfeld, over-all chairman.

Program: S. Epstein, S. Gluckstein, M. Kahn, S. Klinghoffer, S. Kushner, B. Schaeffer.

Young Married Group

Our Young Married Group was treated to a fascinating evening at its last meeting on November 18th. Our own Rabbi Kreitman addressed the group on the subject "Must Neighborhoods Change?" Certainly a most pertinent topic for this area and time.

Rabbi Kreitman feels that the American Jewish people still have not learned the art of living together with other peoples. He discussed with the group the subtle racial tensions always existent in the South which are now beginning to manifest themselves in the North. Dr. Kreitman feels that the racial tensions which cropped up during the Civil War are still with us and he deplors the fact that the Jews who brought the idea of Brotherhood into the world have not been able to apply these principles in their own community relations. A unique informal

audience discussion known as a "buzz" session followed in which the group was divided into several sections, each having a leader who recorded the questions individuals wished to pose and who then presented these questions in turn to the rabbi. This method was particularly effective in eliciting group response where it ordinarily might not have been forthcoming.

The next of the Young Married Group will be held on Tuesday evening, December 16th. Please watch the future bulletins for the announcement of the program.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mrs. Harry Blickstein of 486 Brooklyn Ave., on the loss of her beloved sister, Mrs. Bessie Goldstein on Nov. 19th.

(News of the Center continued on p. 23)

A COLLEGE COMMUNITY

(Continued from page 10)

"Festival of Nations" program with Turks, Iraqi, Japanese, Germans, Austrians and Panamanians — all presenting examples of their national cultures. They danced so well that they were asked to perform again during the intermission of the all-school United Nations Week dance — where they were unexpectedly met and led in the Hora by an Israeli student from Colorado A & M.

Through the Religious Workers Association the leaders of the 12 represented groups became very friendly—with Hillel often using the Catholic Newman Club's mimeograph machine and other facilities for the asking. Relations with the Episcopal Canterbury Club were also excellent, while through RWA study groups began exchanging speakers.

There was a tremendous increase in Friday evening service attendance. More Denver students were staying for weekends. The services were short—conservative in structure, although on request of the students more English was added. They were followed by Israeli dancing and singing, and often discussions. When Isaac Bacon talked on "A Crisis in American Jewish Thinking" the discussion lasted almost three hours and had to be broken up so that the girls could observe their 12 o'clock hours.

Just before Chanukah another first in programming was held—a Havdalah service with over 125 persons attending. It was perhaps the realization by Denver leaders that the students were ready and willing "to make the distinction between holy and profane" that crystallized their planning and interest.

That the University is cognizant of the place of religion is shown by the fact that President Stearns revealed plans to have a non-and-inter-denominational chapel on campus whose function will be to typify the aspirations of the human spirit.

After scores of meetings and talks, and a visit to campus by Hillel Director Rabbi Arthur J. Lelyveld—the students finally had a Rabbi and a full-time foundation. Soon, Rabbi Abraham Zemach, formerly Hillel Rabbi at Pennsylvania University, met the faculty, townspeople, other student pastors and many students. They all were impressed and also wanted to

help him—CU had a Rabbi, but he had no place to live. Finding a house became almost a town project.

The Rabbi was recently elected president of the RWA adult council, and is in great demand as a speaker. Further, last year's program showed Hillel as an organization with a well-rounded program, attracting a great many hitherto disinterested students.

For example, 250 attended the Howdy dance, 100 the Holyday services, 85 a Chanukah program, over 100 at the monthly brunches, 200 at the Queen Esther ball including several young married couples, while the dance and songs groups averaged over 20 per meeting.

But the figures don't indicate the real meaning of having a Rabbi and foundation—and someday a house. To the Jewish students it has meant greater status, a "voice of their own," a common meeting ground. Rabbi Laderman expressed the significance well when he said, "These Jewish students didn't want to be let adrift. They knew their faith and wanted to find ways to express themselves in it."

ENROLL YOUR FRIENDS IN

THE BROOKLYN JEWISH CENTER

They will be honored to belong to one of the finest communal institutions in the country.

Membership includes participation in cultural, religious, social and recreational activities.

A fully equipped gymnasium, a large swimming pool and massage services are at the disposal of members and their families.

The Rabbi and Political Activity

(Continued from page 4)

will and sympathetic understanding of both political parties. But more than this, Dr. Silver not only commended General Eisenhower, but attacked President Truman. It was therefore natural for the vast numbers of Jews to stand aghast at such an action. Even though he was one of Zionism's leaders, I do not believe so many would have shown resentment against him had he contented himself only with approving Eisenhower.

To go back to the original question, I could refer to another incident which would prove my premise that it is fear, a feeling of insecurity, a sort of Jewish inferiority complex, that prompts the opposition to Rabbis partaking in a political campaign.

The students of the Yeshiva University took a poll of their preferences in the presidential campaign. Now such polls were taken in practically every important college and university. Some polls favored Eisenhower; some favored Stevenson. No one seemed to mind or to take offense at such student action. Yet these same friends in the Center expressed horror at such behavior in a Jewish college. But surely the Yeshiva young men had the same right to name their political choices as had the students of the Catholic college of Notre Dame, which also had a large vote for Stevenson.

You can see from the above that it is not always reason or logic that prompts one's attitude towards such questions. There are many psychological factors at work—particularly when partisan prejudice is very strong.

I know that my opinions expressed in this chat will not satisfy or convince all our readers. But I have tried to give my reasoned opinion without passion or prejudice, and in as objective a manner as possible. I shall be glad to hear from those who believe I am wrong, and will tell me why my arguments are faulty. This is an important question, and we ought to approach it in the spirit of the Prophet: "Come, now, let us reason together!"

Isaac H. Berenthal

NEWS OF THE CENTER

Gifts

We acknowledge with thanks receipt of the following donations for the purchase of Prayer Books:

Mr. and Mrs. Harry L. Berger in honor of their son's Bar Mitzvah.

Mr. and Mrs. Murray Goldsmith in honor of the birth of a grandchild.

Mr. and Mrs. Louis Kohn in honor of the birth of a grandchild.

Dr. and Mrs. A. Myerson in honor of their son's Bar Mitzvah.

Mr. and Mrs. Albert Ross in honor of the Bar Mitzvah of their son.

Dr. and Mrs. Carl Sklar in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Harry L. Skloot in honor of their son's Bar Mitzvah.

Mr. and Mrs. David Wolff in honor of their son's Bar Mitzvah.

Additions to Library

The following books have been added to our library for circulation:

"The Rabbinic Mind," Max Kadushin.

"The Landmen," Peter Martin.

"Karaite Anthology," Leon Nemoy.

"Judaism and Christianity," Trude Weiss-Rosmarin.

"The First of American Jewish History," Tina Levitan.

"The Talmud," Isaac Unterman.

"Jewish Life in Turkey in the XVI Century," M. B. Goodblatt.

"Sidney Hillman," Jean Gould.

"A Woman Named Chaye," Rose Kluger Keil.

"The Magic Carpet," Shlomo Barer.

"Research on Islam," Goldziker (Hebrew).

"Historic Geography of Israel," Michael Abi Jonah (Hebrew).

"In the Day of Rome and Byzantium," Michael Abi Jonah (Hebrew).

"Sepher Ha'hiunch," Ed. by Shevel (Hebrew).

"Mishnah Seder Moed," Hanoch Albek (Hebrew).

"Hel Mamore Berdichevsky."

Congratulations

Our heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Irving G. Forman of 41 Eastern Parkway on the betrothal of their son, Alan, to Miss Lois Greenwald.

Miss Cecile Liebross of 1642 Union Street on her engagement to Mr. Robert Markowitz.

Mr. and Mrs. Benjamin Perlman of 925 Prospect Place on the birth of a daughter, Susan Cecelia, to their children, Mr. and Mrs. Howard Lieber of Gastonia, North Carolina, on November 13th.

Dr. and Mrs. Henry Sandler of 725 Montgomery Street on the celebration of their twenty-fifth wedding anniversary on November 27th.

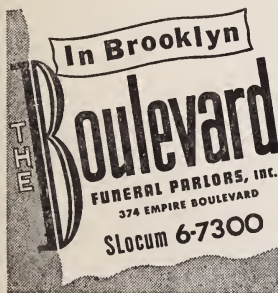
Junior Club Activities

Over three hundred boys and girls of different ages registered in the Center clubs. The increase in registration necessitated the opening of an additional club for teen-agers. Membership in these clubs range from the age of ten through eighteen years.

The season opened on October 18th and at that meeting a movie was shown. The various activities are now in full swing. Among the topics discussed by the members were: "The Significance of the Balfour Declaration," "The Recent Presidential Election," "Four Years of the State of Israel." Jewish Book Month is now being observed and many members of the clubs are busy making posters and book marks. Some of the members will also submit reports and evaluations of books of Jewish interest. Prizes will be awarded for the best essays and the best posters. The Junior Girls' Clubs are kept busy with hand work and other arts and crafts projects. They learn Israeli songs and dances. Plans are being made for the forthcoming Chanukah celebration to be held in December.

Chanukah Gifts

There is a wonderful display of Israeli gift articles in the Center lobby. Choose them for your Chanukah presents.



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The Brooklyn Jewish Center Review

December, 1952

ISRAEL AND AMERICAN JEWRY

An Israeli Frankly Appraises Relations Between
His Country and American Zionists

By ELIEZER LIVNEH

FRANZ BOAS—FIGHTER AGAINST RACISM

By ALFRED WERNER

WEIZMANN IN MANCHESTER

By NETTI M. HERSCHMAN

THE HOMECOMING — A SHORT STORY

By PEPI PAULA LUFT

NEWS OF THE MONTH

CENTER BULLETIN BOARD

FORUM SEASON—1952-1953

VIRGILIA PEARSON

Moderator on TV Program—"Author Meets the Critics"

Book Reviewer for New York *Herald Tribune*

MONDAY, FEBRUARY 16, 1953

8:30 P.M.

Subject:

"DOES OUR LITERATURE MIRROR AMERICAN LIFE?"

Admission is free to members. For non-members there is a nominal charge of 40¢

ANNUAL MEETING

OF THE

BROOKLYN JEWISH CENTER
THURSDAY, JANUARY 29, 1953
8:15 P.M.

*Admission limited to Center members
and their wives upon presentation of
their membership cards.*

Program

ANNUAL REPORT BY OUR PRESIDENT
JUDGE EMANUEL GREENBERG

Election and Installation of Officers, Members of the
Board of Trustees and Governing Board.

ENTERTAINMENT
CASS FRANKLIN AND MONICA LANE
Wonderful Singing Team

A CORDIAL INVITATION

SISTERHOOD GENERAL MEETING
MONDAY, JANUARY 19, 12:45 P.M.

The Program will feature a condensed
presentation of

"WISH YOU WERE HERE"

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Next Game

Sunday Evening, January 11th, 1953

B. J. C. vs. J. C. H. of Bensonhurst

A preliminary game will be played before each
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The YFL invites the members and their guests
to dancing after the game.

Admission:

75¢ to Members; \$1.25 to guests of members.

**THE ROUND TABLE DISCUSSION SCHEDULED FOR
JANUARY 12, 1953, WILL NOT TAKE PLACE.**

BROOKLYN JEWISH CENTER REVIEW

Vol. XXXIV

DECEMBER 1952 — TEBET 5713

No. 17

"Let My People Go!"

ALL informed observers of the current Communist purge trials are united of the opinion that one of their chief purposes is to stimulate widespread anti-Semitism in all Soviet dominated countries. These observers refuse to see mere coincidence in the fact that the important defendants are Jewish and that the government, as a specification in the indictments, charges these Jews with pro-Zionism, although their history has been that of active anti-Zionism. Manifestly, the tactic of the big lie is as attractive to Communists as formerly it was to Nazis and Fascists.

We neither waste sympathy nor shed tears for Slansky and his ilk. He who lives by the sword must expect to perish thereby. What is horrible to contemplate is the fate, implied by these trials, of the Jews still behind the Iron Curtain. They number two and a half million. They are hostages, in the struggle between the West and the Soviet Union and its satellites, for whose safety there is, at least for the moment, no apparent guarantee. Certainly, any hope of a moral recognition of their rights by the governments involved is futile.

It has been the policy of the Israeli

government to induce the Soviets to permit the emigration of Jews from these lands to Israel. Every possible diplomatic avenue has been explored to achieve this purpose. The Israelis have with notable forbearance tempered their protests against official insults to the Israeli government in the considered effort not to foreclose further opportunities of softening the Soviet attitude towards emigration.

We are not sanguine of the outcome, for the iron temper and subtle malice of the adversary is known. Yet Jews must never despair. Once before in our history a mighty monarch, at first deaf to the entreaty, "Let my people go!" was in the end compelled to yield to an injunction from a Higher Source. It must be our constant prayer—as it must be our continuous endeavor—to work this modern miracle.

—WILLIAM I. SIEGEL.

A DAY OF MEMORIAL

"AND it came to pass on the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it." Thus the Bible records the beginning of the siege of Jerusalem by the Babylonians in 586 BCE, on the tenth day of the month Tebet, which ended in the destruction of the first Temple and exile. The tragic events that began on Asarah Betebe are commemorated by fasting and recitation of special prayers on that day. This year the tenth day of Tebet falls on Sunday, December 28th.

The Synagogue Council of America, in conformity with the proclamation of the chief Rabbinate of Israel, has set the fast day of Asarah Betebe as the day to memorialize the six million Jews of Europe who perished under the cruel hands of the

Nazis. Though we have been privileged by the merciful Lord to witness the establishment of the new state of Israel and the ingathering of exiles, we dare not forget these victims who died the death of martyrs. In the perspective of the Divine, those six million souls, through their sacrifice and travail, ushered in the new day of our redemption.

Prof. Simon Dubnow, meticulous gatherer of the facts of the Jewish past, when about to be brought by the Nazi to the execution field, turned to his Jewish companions who remained behind, and said, "Yiden, verschreibt — fergest nit!" — "Jews, record this!—never forget it!" It is our sacred duty to guard our memories from the erosion of time, and through these memories further the growth of the new state of Israel, the security of the Jewish people everywhere, and help bring peace to all mankind.

—DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בין לבין"

An Intimate Chat Between Rabbi and Reader

The New "Sustaining Membership"

I AM anxious to discuss with the readers of this column, particularly with those who are members of our Center, a matter which requires some clarification. What is the proper, the most democratic way of supporting an institution like the Synagogue? Has the Jewish tradition anything to offer us to help us find the answer to this question?

The most ready answer that is usually offered is to have uniform dues, so that every member pays the same amount and shares equally the financial responsibility. That is the method the Center adopted at its very inception, and that too, it must be admitted, is the method in vogue in a number of other institutions.

Is this, however, a truly democratic method? We certainly do not want the membership to be representative of merely one economic strata. All Jews, even those of moderate financial income, should find a welcome in Synagogue membership. If that is so, is it fair to ask those of limited financial means to bear the same burden in supporting a Synagogue as that borne by the wealthy members?

I feel rather strongly on this subject and have often had occasion to point out to our leading workers that such a procedure was not a truly democratic one. Democracy means that all members, poor and rich, shall have the same rights and privileges in an institution, that all shall

enjoy in like fashion whatever the institution offers. It does not mean, however, that all should be equally taxed in the support and maintenance of the institution.

The Center was fortunate these many years that it was able to get along quite well under the original arrangement, and there was a disinclination to disturb the status quo.

But a great change has come in the entire economic structure of our everyday life. The dollar no longer has the same value, and the cost of upkeep and maintenance has risen to such heights that one cannot expect the same income to supply the needs that it did a decade ago.

A remedy could easily be offered in an increase in the annual membership dues. But again, I ask, would that be a democratic way of solving the problem? I am certain that everyone who will give thought to this question will agree that it is not the ideal answer. When the feast sanctuary was built by the Israelites in the wilderness, the Bible tells us, Moses asked them to take unto God an offering "from every man of willing heart." The rich were expected to offer gold; those in lesser circumstances, silver, and those who could not give silver could contribute copper. That is the truly democratic way.

When the Jews made their pilgrimage to Jerusalem to visit the temple in

the major festivals, the Bible again tells us, they were commanded "every man shall give as he is able according to the blessing of the Lord thy God which He hath given thee." Here also you have the democratic principle put into practice.

This is the method the Center has now adopted, and which I believe should find favor in the eyes of all our members. The dues remains the nominal sum that it was, and it is within the means of practically every Jew in our community. But those who are financially able, those who are of "willing heart," are asked to become Sustaining Members by giving voluntarily "according to the blessing of the Lord thy God which He hath given Thee." All members, whether they are regular or sustaining, will enjoy the same rights and privileges in the Center. Democracy will continue to rule supreme in the conduct of all affairs in our institution. But those who can offer more will have the satisfaction of knowing that they are giving the larger sum in appreciation of the blessings which God has showered upon them.

No active campaign for such sustaining members has as yet been undertaken. And yet it is to the credit of the type of membership we possess that at the first announcement of this effort, more than one hundred men voluntarily came forward and announced additional sums to the regular dues in order to join the group to be known as Sustaining Members.

With the approach of the new year 1953, our members will receive bills for their annual membership dues. Knowing our members as I do, knowing how many of them are of "the willing heart," I am confident that a large number will, of their own accord, write back to our officers that they want to join the ranks of Sustaining Members, and will increase their payments proportionate to the blessings which our Heavenly Father has showered upon them. They will be happy in the thought that because of their added support, because of their goodness of heart, the Center will be able not only to continue, but to enlarge and expand the program of its blessed work in behalf of our faith and our people.

DR. MICHAEL HIGGER, OF BLESSED MEMORY

THE Brooklyn Jewish Center joins the world of Jewish scholarship in expressing its great sorrow at the sudden death of Rabbi Dr. Michael Higger.

For the last fifteen years we were privileged to have him serve as a member of the faculty in our Institute of Jewish Studies for Adults. He won the affection and esteem of all his students. The subject he taught was the Talmud, of which he was a master. He made the Talmud

live for his students and succeeded in revealing to them the beauty and the greatness of its teachings. His whole life was dedicated to Jewish study and research. His many works have enriched our knowledge of Talmudic lore.

We of the Center are proud that he was associated with us. His memory shall ever remain a blessing unto all of us.

—I. H. L.

Israel H. Peruthal

*An Israeli Frankly Appraises Relations
Between His Country and American Zionists*

ISRAEL AND AMERICAN JEWRY

By ELIEZER LIVNEH

THE measure of the direct participation of American Jewry in the up-building of Israel and the extent of immigration from that country do not depend on American Jewry alone. They depend to a considerable extent on the attitude and behavior of Israel. The citizens of Israel should not adopt a self-righteous attitude against American Jewry for its failure to immigrate, but rather set about creating conditions for that immigration.

Israel has not created the conditions for the absorption, even of those American Jews who are knocking at her gates. Even an informative review of the many possibilities of work open to skilled Americans is not forthcoming. There is no housing available even for those young people who would be content with far more modest accommodation than that to which they are accustomed.

The many liabilities, distasteful in themselves; for example, the need of an exit visa to travel abroad, or military service in the Israel army after years of service with the American forces, give pause even to the best potential immigrant; the many difficulties and prohibitions attending all productive import discourage many at an early stage, especially those who wish to establish an independent enterprise.

There is no institution in Israel capable of giving individual attention to the western immigrant, and any other attention is more of a hindrance than a help. A not inconsiderable number of young Americans fail to carry out their desire or realize their hope of living a full Jewish life in Israel—and the fault lies with Israel.

These defects are not isolated phenomena, which could be corrected by odd improvements here and there. They are the expression of a régime which has prevailed in Israel during the first years of her existence. Wittingly, or unwittingly, during these first years the State of Israel adapted her social, economic and administrative régime to the Oriental and east-European immigration which flowed in at that time.

By far the greater part of that immigration had not the alternative of returning to their countries of origin and were

This discerning article is reprinted from the authoritative "Zionist Newsletter," published in Jerusalem.

quite devoid of technical or administrative skill, modern, economic initiative, a free democratic tradition, or material means of their own. It required much administrative supervision on the part of the state and its representatives. Many of the undertakings, defined as "socialist," or the expressions of state support are, in actual fact, mere first-aid devices of paternal care for a hurried immigration, lacking the means to help itself.

The immigration from the Islamic countries and from behind the Iron Curtain determined the pattern of the state more than the various political ideologies, including that of Mapai.

This immigration is drying up. Just as the State of Israel adapted herself between the years 1948-1952 to the characteristics of an immigration from feudal or totalitarian lands, by means of a far-reaching alteration in the economic and social pattern of the "national home," so must she adapt herself now to the characteristics of a western immigration. If Israel can invest in the absorption of western Jews even a part of that same energy, care and adaptability which she displayed in absorbing eastern Jewry, the results will exceed our wildest hopes. Moreover, not only is western immigration important in itself, but its very existence will determine in great measure the means available for absorbing the eastern immigration, and in consequence, the pattern of the state.

•

The necessary changes are far-reaching, not less so than those which attended the transition from the collective immigration during the time of the National Home to the rescue immigration of the first period of the state. But in no field are they perhaps so important and urgent as on the economic front—a front which will be decisive for the prospects of a stream of Jewish capital from the United States to Israel.

The question of foreign investments of private capital has changed the whole question of Israel's fate. It has become manifest that it is impossible for Israel

to cover her foreign currency requirements by public means alone. The United Appeal, the Independence Loan and the gifts from the United States Government are not sufficient to bridge the gap. The shortage of foreign currency not only lowers the level of consumption of the population but also prevents the supply of raw materials and spare parts for the proper exploitation of the existing means of production in industry and agriculture.

The present shortage of foreign currency is so acute that it cripples any inclination to make plans for the future. But there are no grounds for supposing that the public sources of foreign currency will substantially increase. The main source of supply—the gifts of the American Government—depends on the mood of the citizens of another country and on a particular international situation, which is liable to change.

Only by supplementing the existing sources with a recognized movement of private investments from abroad (and the consequent increase of production) can Israel balance her payments, set the wheels of her economy in motion, maintain her technological standards, and integrate her immigration in a productive manner.

One may add, even if Israel were able to obtain all the necessary foreign currency on a national plane and via government channels, it remains doubtful whether that is desirable. Experience has shown that exclusive government investment in an economic enterprise leads to the phenomena of paternalism and monopoly; initiative declines, competition disappears, production costs increase, productivity decreases and export costs go up. Only too often, and for too many individuals, political pressure subverts the desire for economic and technical effort.

Just as private initiative alone is insufficient to create a healthy society and a progressive economy, so can "planning" and government supervision be excessive. A "mixed economy," fusing government

activity in certain fields with private and co-operative initiative in others, seems to be the desirable form for society equally in old-established as well as pioneering countries.

If this problem faced Israel as an ideological and political alternative open to free decision, no doubt opinions on the matter would differ. But in this case *reality* itself is the decisive factor: without the foundation of national and public funds, the cornerstone could not have been laid; without the addition of a stream of private capital it will prove impossible to continue building. And now the decision becomes clear to everyone. The question no longer is whether a stream of private capital from abroad is necessary, but what changes in the country's economic régime and mental climate are necessary to arouse and stimulate this stream at the most rapid tempo possible.

The economic direction of the changes is more or less clear from the start: the promise of capital and the use of its lawful returns; a less strict supervision over foreign currency; liberalization of import policy; reduction of income tax; less dependence on bureaucratic institutions; a widening of the area of the free market; and above all—stabilization of the currency. The result of this economic policy—if followed by the currency hoped for from abroad—will institute a far-reaching resumption of competition and rationalization in production.

The question may be asked: Does this economic policy (first hinted at in the government's economic proposal in February, 1952) contradict the important social needs of Israel's population, or of important sections of it? Even if this were the case, there is no alternative to this new path. But in actual fact the reforms mentioned (as well as certain others) are necessary not only in order to attract foreign capital, but in much greater measure for the productivization of the existing Israeli economy and society. It is a mistake to suppose that the workers' enterprises are interested in monopoly or bureaucratic interference. The collective settlements and villages, the co-operatives and Histadrut enterprises reached success and economic maturity under a régime of free initiative and competition. Their technical, social and organizational progress has been hampered

by the paternalistic régime of the last four years. They require a renewal of competition and the encouragement of initiative no less than the enterprises in the capitalistic sector.

Apart from their direct economic importance, the capital investments of Jews from abroad have also a *Zionist* discipline. A man who makes his contribution to the United Appeal, or buys loans for the Independence Loan, works for Israel in a way that does not link his life and personal anxiety with Israel. Not so the Jew who invests his money, and hopes for a return from it. The contribution to the Appeal or the Loan confines the contact of a Jew with Israel to a single act, quite separate from his economic activity and personal and family worries. But private investment links him to Israel with countless threads of daily care and self-interested investment. Investment constitutes a far higher level of Zionist identification than a contribution, even though, from an objective point of view, the contribution prepares the ground for investment, and both are necessary for the absorption of immigration.

If it is correct that the relations of Israel and American Jewry will develop towards increasing mutual dependence in both the human and the economic field, an additional important question arises at once: can those extreme measures of mutual non-interference and minimum consultation, which were characteristic of the period of limited responsibility in 1948-1952, strengthen the position and remain favorable in the new conditions also? In general, both sides were satisfied with the principles of non-interference and its formulae. Many Israelis believed that the Jews of America would find sufficient philanthropic and public funds for the state, which would be able to carry out the task of settlement and building by herself, without taking account of the interests, habits and financial requirements of the Jews of the United States. An American immigration—which would have demanded conditions for its absorption and joint consultation in the development of the country—did not appear on the horizon. So it was clear to fix a clear division of work and responsibility: you will provide your contributions, and, as for advice, we ourselves are not short of that.

American Jewry, too, felt satisfied with this "arrangement," their responsibility towards Israel was limited to philanthropic contributions and sentimental investments, the monster of "dual loyalty" receded, and the community conscience was solved in this most simple manner. They even adopted the formula: we shall provide our contribution to the best of our ability, while you will use it as you best understand.

It is very doubtful whether in the new conditions it will be possible to continue outside a framework of common consultation and mutual influence. Tighter relations and real common interests will necessitate an expression in the public field, too. In order to mobilize the financial resources of western Jewry the Israel Government in September, 1950, convened the "King David" conference in Jerusalem. The conference formulated a four-point plan: (a) a strengthening of the United Appeal, (b) development of the Independence Loan, (c) a demand for a gift from the United States, (d) a paving of the way for private investments. The first three aims were realized with no small success. The fourth point remained in principle on paper. The second Jerusalem conference of 1952 was convened to induce important delegates from free Jewry (principally American) to draw up a common plan for the economic conditions and administrative changes necessary for the encouragement of a stream of business investments in Israel.

Can we stimulate in America an activity so intensively pro-Israel, and so variegated *without a Zionist Movement*?

It is difficult to answer this question in the affirmative. The tension existing between the United Appeal and the Independence Loan provides a slight hint of what is liable to occur continually in the absence of a suitable, guiding movement, and the unessential things that will be done are more numerous than the essential ones that will not. Zionism and a Zionist Movement are conditional for the development and permanence of pro-Israel activity. There is no substitute for Zionism—except more Zionism.

What the characteristics of such a Zionist movement must be, including its organizational foundations, whether the areas of its activity are correct and its methods of guidance incorrect—that is the subject for further investigation.

WHEN the McCarran-Walter Immigration Bill became law many Americans were profoundly shocked. President Truman had denounced it as "infamous" and "a slap in the face" at millions of foreign-born Americans, and Senator Lehman had branded it as "racist, restrictionist and reactionary."

Were Franz Boas still alive, he would be grieved to see that his struggle against the race myth was largely in vain. He would have derived some comfort, however, from the fact that even as the McCarran-Walter bill was put on the statutes, prompt and vigorous action by watchful Canadian organizations prevented the establishment of racial and ethnic immigration quotas in Canada. As a result of the firm stand against the quota measure, the Minister of Immigration withdrew the dangerous clause already under consideration by the House of Commons in Ottawa.

Professor Boas, who died in New York City ten years ago, belongs in the category of the world's outstanding architects of ideas. He was born in 1858 of a Jewish middle-class family at Minden, a small city in Westphalia, Germany. The man who was to become the arch-foe of the race myth, had, unlike those protagonists of racialism, Gobineau and Chamberlain, a thorough academic education. Originally interested chiefly in geography, he joined in 1883, two years after his graduation from the University of Kiel, an expedition that sailed from Hamburg for the Arctic. It was then that Dr. Boas decided to take up anthropology as his life work, and he lived for a whole year in a small Eskimo settlement on Baffin Island. "A year of life spent as an Eskimo among Eskimos," he wrote later, "had a profound influence upon the development of my views because it led me toward the desire to understand what determines the behavior of human beings."

Boas returned to Germany and was appointed assistant at the Royal Ethnographical Museum in Berlin and instructor of geography at the University of Berlin. Soon he had the opportunity to undertake a new expedition, this time under the auspices of the British Association for the Advancement of Science, to study the Indians of the British Columbia

Franz Boas Applied His Great Knowledge to Prove the Basic Equality of Races

FIGHTER AGAINST RACISM—FRANZ BOAS

By ALFRED WERNER

area. When he left Germany in 1886, he did not know that he was leaving it for good, to spend the rest of his life in the Western Hemisphere.

Had Boas remained in Germany his life might have taken a different direction. After a few years of instructorship, he would have found that a successful professorial career was possible in the Kaiser's Germany only for a scientist who belonged to the Christian faith, and who refrained from teaching any doctrine that was radical and opposed to the current thinking of the ruling classes. In all probability, an upright man like Boas would have refused to buy the "admission ticket to European civilization," as Heinrich Heine had termed baptism, and it is also unlikely that he would have yielded to the authorities and suppressed a truth. He would not even have become an assistant professor before the revolution of 1918, and in 1933 he would have been thrown into a concentration camp despite his old age. Incidentally, while the Nazis could not seize him in his home in Manhattan, they at least burnt his books in the spring of 1933.

In Germany, moreover, Boas would never have had the opportunity to study various races closely and to collect a huge mass of facts. There exists a striking anecdote to illustrate the difference of scientific approach of certain nations. A Frenchman, a German and an Englishman have to write an essay about the camel. The Frenchman proceeds to the zoological garden to study the animal, the German to the public library to delve into all available literature on the camel, while the Englishman goes to Africa, obtains a camel, and brings it home for study.

Dr. Boas made the Anglo-Saxon approach to science his own. His professorship at Columbia University (which he held from 1896 until his retirement in 1937) did not prevent him from frequently stepping down from his chair to examine all specimens of human beings to be found in crowded New York City,

and to journey among the Indians, Mexicans, and Puerto Ricans. He did not find it sufficient to fight Gobineau with strong words—he challenged him with reliable data and undisputed facts.

In a sense, the two World Wars can be traced to the teachings promulgated in the 19th century by Count Arthur de Gobineau. His study on *L'inegalité des races humaines* was designed to destroy the principle of the French revolution that all men are created equal. Gobineau sought to prove that there were superior and inferior races, that the white race was superior to all other races, and



Franz Boas

that, among the white men, the Nordic Aryans, the Teutons, were the cream. "I have become convinced," he declared, "that everything in the way of human creation, science, art, civilization, all that is great and noble and fruitful on earth . . . belongs only to one family, the various branches of which have dominated every civilized region of the world." According to Gobineau, race is the sole factor determining the growth or decay of

a civilization, civilizations rise because of "Aryan" blood and fall because of contamination by "inferior" blood.

The road of Europe's moral suicide through race madness led from the renegade Frenchman Gobineau to the renegade Britisher Houston Stewart Chamberlain (not related to the statesman), and finally to the Austrian renegade, Adolf Hitler, an admirer of Chamberlain. In this country, a modified form of Gobineauism was presented by such protagonists of Anglo-Saxon "superiority" as Lothrop Stoddard, and by others who look with despair at the newcomers of "inferior" stock, polluting the nation's alleged religious, racial and cultural homogeneity. The utterances of certain living Congressmen and Senators on racial matters are of course familiar.

It cannot be sufficiently stressed that the work of Boas and his disciples differs essentially from that of Gobineau and his Nazi followers in that it is the fruit, not of wishful thinking, but of painstaking anthropometrical, linguistic, folkloristic, mythological, archaeological, and sociological studies in various localities and over long periods of time. Unlike Gobineau and his ilk, Boas obtained facts before forming a philosophy of his own. In 1888, the year he became a teacher of anthropology at Clark University, he stated his views on the aims of anthropology. Lecturing before the *Deutscher Gesellig - Wissenschaftlicher Verein* of New York, he explained how the picture drawn by superficial visitors to the so-called "primitive" nations is utterly misleading, and that the cultural levels among them are frequently much higher than is commonly assumed. He broadened the scope of ethnology by asserting that its task was "the study of the total range of phenomena of social life. . . . Languages, customs, migrations, bodily characteristics are subjects of our studies. Thus its very first and most immediate object is the study of the history of mankind; not that of civilized nations alone, but that of the whole of mankind, from its earliest traces found in the deposits of the ice age, up to modern times."

It is regrettable that Boas' works are not as widely read as they should be. Among his most interesting studies is the one called "The Half-Blood Indian," published in 1894. It proved that the hybrid

Indian was in several respects preferable to the parental Indian and white stocks. This was just the opposite to Gobineau's assertion that interbreeding between "races" was bound to lead to inferior offspring, a belief that precipitated the Nazi doctrine of *Rassenschande*. In 1911, after two years of study with the United States Immigration Commission, Boas published the important monograph, "Changes in Form of Body of Descendants of Immigrants," delivering a particularly heavy blow to the race theory of Gobineau and Chamberlain, which considers races and racial features as static, inflexible elements.

After careful examination, under Boas' supervision, of thousands of children of Southern Italians and Eastern European Jews in New York City's public schools and of their parents, it was found that extraordinary changes in the physical characteristics occurred even in the first generation of immigrants born in the American environment. First of all, the descendants of immigrants were of increased height and weight; more important was the disclosure that even the characteristic commonly regarded as the most marked and durable, the shape of the skull, changed materially in a single generation born here. Round-headed Eastern European Jews became more long-headed here, and the long-headed Italians became more round-headed.

In the same year—1911—Boas published what has been called the "magna charta of self-respect for the so-called lower races": "The Mind of Primitive Man," the fruit of almost thirty years of study and observation. Some critics hailed it as a contribution to science as important as Darwin's "The Descent of Man." In this work Boas attempted to wipe out the confusing notion that the white race represents the highest type of perfection and that the lower a race is, the more fundamentally it differs from the white: "Differences between the white race and other races must not be interpreted to mean superiority of the former, inferiority of the latter, unless this relation can be proved by anatomical or physiological conditions." Boas emphasized that "none of the civilizations was the product of the genius of a single people. Ideas and inventions were carried from one to the other; and although

intercommunication was slow, each people which participated in the ancient development contributed its share to the general progress."

Readers who find Boas' scientific studies too difficult, are advised to turn to his popular writings, recently published in a volume entitled "Race and Democratic Society." They reveal Boas as a humanist who time and again stepped out of the ivory tower of pure science to demand the same educational opportunities for everyone. He harshly censured the trustee-control of American universities and the persecution of teachers considered radical. Going far beyond the limits of the scientific realm, he fought for a national health, old-age and unemployment insurance program, asserting that democracy was more than a word, and that it did not exist if it did not work.

In his articles on the Negro problem, Boas demonstrated that many African tribes attained a high standard of culture—morally, socially and artistically different, but not necessarily inferior to white civilizations. The professor knew, nevertheless, how difficult it was to eradicate race bias in America. He wrote in *The Yale Quarterly Review* of January, 1921:

"Even if there is neither a biological nor a psychological justification for the popular belief in the inferiority of the Negro race, the social basis of the race prejudice in America is not difficult to understand. The prejudice is founded essentially on the tendency of the human mind to merge the individual in the class to which he belongs, and to ascribe to him all the characteristics of his class. It does not even require a marked difference in type, such as we find when we compare Negro and white, to provoke the spirit that prevents us from recognizing individuals and compels us to see only representatives of a class endowed with imaginary qualities that we ascribe to the group as a whole. We find this spirit at work in anti-Semitism as well as in American nativism, and in the conflict between labor and capitalism."

As early as 1915 Boas advocated a "federation of nations" as the "next necessary step in the evolution of man-

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THE family, decked in their finest, was gathered round the dinner table.

Feeling at ease after a good meal, the guests contentedly stretched themselves in the high-backed arm-chairs. An array of glasses, left-over food galore stared at them. A huge cake with a flower arrangement was coming up presently.

Heavy cigar smoke drifted through the air, mingled with the coffee aroma that penetrated through the kitchen door. "Just like back home in Milwaukee," thought Don, lazily blowing out smoke rings at the ceiling. "Just like back home on a Sunday afternoon with Ma and Dad."

The corporal had first met the young hostess some months before when she was an interpreter down at headquarters. They had become genuinely fond of each other.

Krause, a stout, bull-necked man, emptied a decanter with punch into bulky glasses. Don was enjoying the full measure of German hospitality. Sharing the fun was a milk-faced greenhorn, looking very neat, who had just arrived from the States. Michael found the sleepy-eyed picturesque Bavarian town a "swell place" to live in. Tonight, they were all in a carefree spirit, and while father Krause, wearing a broad jovial smile, thundered a song, "*Einmal am Rhein . . .*," they would put their arms around each other, sing and sway back and forth to the beat of the sentimental melody, and keeping time with their feet, Anna, the kid sister of ten, in her girlish gaiety, gave joyful screams. She could hardly carry a tune, yet outdid everyone with her loud voice. Only Frau Krause, a haggard woman of fifty, seemed to shy away from the exuberant happiness which prevailed in the living room. Seizing a glass, Donald poured the old lady some punch and gently put it to her mouth.

Hilde was watching them. Her pretty face reddened, she bent down to Don and threw herself around his neck to plant a big kiss on his mouth. Covered with confusion, the corporal looked at her, blushing, yet not unpleasantly surprised. Mike seemed puzzled by the sudden familiarity, but Krause nudged him with his elbow and winked with his eyes gleefully, "They're going to get married."

The flow of chattering voices subsided as if interrupted by a higher will. Sub-

*It was Pleasant and Cozy Until
the Harsh Memories Intruded*

THE HOMECOMING

By PEPI PAULA LUFT

consciously, they all felt that someone had entered, and they jerked their heads involuntarily in the same direction. A man was standing in the threshold, a soldier himself but older, more mature than the others. He seemed absent-minded when he gazed at the gay spectacle spread out before him. Those present didn't interest him at all. His eyes glanced about the room as if he were weighing in his memory the furnishings, paintings, antiques, the shiny dishes on the cupboard. Stepping forward into the room as if in a trance, he mumbled to himself, "Yes, this is the house."

No one answered. Don flicked his cigar ashes on the floor, and looked up, genuinely surprised. "What gives, bud?" he finally asked with some effort. The stranger walked past him to the familiar cupboard. Childhood impressions touched him when he took off a tiny demi-tasse, turning it in his fingers this way and that. Everything was at its place; the stove with the painted mantle-piece, the worn sofa, and the rocking-chair in which he used to doze after work.

The corporal was not disturbed; the drinks had made him everybody's friend. "Have some punch, kid," he said, good-naturedly in a patronizing tone. "It's on the house."

But the intruder didn't bother answering. He turned abruptly to face Papa Krause.

"Where is the picture?" he demanded. Krause shifted uneasily on his chair. "*Was sagt er?*" The German turned to his oldest daughter for the translation. She whispered a few words across the table which he acknowledged with an angry shrug. "*Ach so! Was fuer ein Bild will er denn?*"

The stranger anxiously listened to the hasty conversation. "My mother's picture used to be over the mantlepiece," he commented. "Nothing else has changed. But the photo is gone."

Well-mannered, Hilde answered for her father. "You must be mistaken," she said in an excellent English, with a slight, rather coquettish accent. "Perhaps you'll

have some coffee with us," she added, with a disarming smile.

The man did not move. "Today is my birthday," she explained soothingly, "and we are just celebrating."

The soldier remained silent. There was bitterness in his eyes when he turned questioning from one to the other.

Something hostile had come into Herr Krause's face. "*Was will er denn?*" he suddenly belated. "What does he want, *dieser Amerikaner?*"

Hilde got up. "May I help you," she asked again in her calm voice, yet somewhat testily. "We always like to be of service. We are a friendly family . . ."

Friendly! The American recalled the sight of Dachau the day after liberation, the smell of burning flesh was back in his nostrils, and that special odor, the unbearable sweet odor of putrefaction. For a moment he struggled with disgust. "Why did they do it? . . . Why?" he thought. But quickly he controlled himself. With intent he looked into Krause's face and asked, "Since when do you live here?" All his mourning was compressed into these words.

The old man's eyes darted impatiently toward his daughter. "*Zum Donnerwetter, was will er denn, der Bursche?*" he blurted out. Hilde hissed some cautious words, and for a moment even Mama's face showed a somewhat frightened expression. Krause wiped his perspiring forehead; vanished was all the assumed joviality when he rudely jumped up and planted himself before the soldier. "*Lang, sehr lang, a long time,*" he said with suppressed rage, while his hand drew a circle in the air. "Twelve years!" He fell back into a chair with a heavy sigh of disdain.

The visitor shook his head, vigorously. "That can't be," he said, addressing no one in particular. "I was still here, eight, yes, nine years ago." No one seemed to notice that he picked up every German word but constantly answered in English. "I was born here, in this house,

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IT IS my child's bedtime. The room is quiet, except for my own voice reading the bedtime story my daughter has selected. Tonight it is *Stories from the Bible*. And suddenly I realize that only my lips and eyes are functioning in harmony, and producing the words which are fascinating the avid youngster. My mind is providing no assistance in making my reading more interesting. It is the week of Dr. Weizmann's passing. In each powerful character from the Bible story which I am reading I see the figure of Chaim Weizmann . . . till no other personality exists for me; there is no separate identity, there are no individuals. One shape, one form, one man, embodies all the men, all the heroes, all the great characters of our history.

I stop reading and look at my child. She is fast asleep. I shut the book, and I dream with my sleeping daughter. My dreams are of the past. And I say to myself: "Every Jew is surely as aware of Dr. Weizmann as you are. Every Jew mourns his death." "Yes," I reply, "but not every Jew was brought up with Dr. Weizmann as an integral part of his life as I was, though his only relationship with us was as a great figure among the Jewish people. And again, Dr. Weizmann was from my City. Or I should say that I was from one of Dr. Weizmann's Cities. He had many Cities: Pinsk was his City, and Geneva was his City, and Jerusalem was his City, and Rehovoth was his City, and so many capitals in the world were his Cities where greatness came to him, and followed him; and Manchester was his City, where he taught at Manchester University, and where he met Lord Balfour. And Manchester is the city where I was born and brought up, and nourished with Zionism, which was made more real for me, and more beautiful, and more vital, because of the influence and warmth and devotion of our beloved Dr. Weizmann." . . . I was a little girl then. But the impression was tremendous. It has escorted me through life, and given me richness. It has enriched every other experience I have had in connection with Zionism and Israel . . .

What can I remember as I look back? . . . There was the Zionist Hall—a complete building of several floors, which included a library, small meeting rooms and classrooms, and a quite large room which

Memories of Zealous English Zionists and their Leader—the Late Israel President

WEIZMANN IN MANCHESTER

By NETTI M. HERSCHMAN

was used for special Zionist functions. As buildings go these days, our Zionist Hall in Manchester was probably quite a humble and modest structure. But to us it was the very acme of majestic architecture and stimulating activity. Once we entered the Zionist Hall there was a rush of life to greet us. To all the Manchester Zionists it was a second home, alike to the men, women and children. And there was such an enthusiasm circulating throughout that could only be contrasted by the stillness and seriousness which crept around the walls of the library, and equalled to the clinking and rattling of filled and emptying J.N.F. blue and white boxes. Every phase of Zionism found its home in our Zionist Hall.

My entrance there was through our Hebrew school, which was called the Ivriah School for Girls, and was directed by Mr. Rivlin, a Palestinian. There we were infused with the true Zionist spirit, and even so far back we were taught conversational Hebrew in the Sephardic accent. We were admitted to this school at a very early age. I am surprised, having been so young at the time, how vividly this part of my background reappears. But life connected with the Zionist Hall was too delightful not to leave a perpetual impression.

And in this same Zionist Hall so many prominent figures passed through, and sat, and thought, and pondered, and hoped, and dreamed. And I believe Dr. Weizmann was always among these figures in spirit when he was not there in person, and his influence was constant. It seems to me now that we little ones were eye-witnesses to the unfolding of Zionism itself: the complex political panorama, the renewed beauty of the Hebrew language, the cultural aspect, and the important personages who walked through the tangled paths of Zionism, each one extricating himself with a positive accomplishment in hand, and laying it down, one next to the other, till the whole became like a garden with its flourish of flowers, each kind in its own

season. The important personages! We did not realize then what was the work of these people, nor that their endeavors, together with those of so many other Jews, would someday in our lifetime lead to the State of Israel. It is history that tells us about them and their efforts. . . . But it is sufficient that we do remember: that we walked with these personalities . . . and we sensed their greatness.

True enough we youngsters must have taken many of our privileges for granted. But I do recall a meeting at the Zionist Hall, with Dr. Weizmann present, and Mr. I. M. Sieff, whom I remember quite clearly, and other Zionist dignitaries. A few of us little girls from the Ivriah School were in the rear of the room. I don't know why we were permitted to be present. We did not understand the solemn deliberations which were taking place. . . . But my being at that intimate meeting is now one of my cherished memories.

And there was one time when Dr. and Mrs. Weizmann were re-visiting Manchester. They were given a great reception upon their arrival. Among the delegation to greet them at the railroad station were three little girls (one of them myself), and who were dressed elegantly in blue and white. It was we three who had the honor of presenting Mrs. Weizmann with a bouquet of flowers as she came off the train. That was a thrilling moment! . . . And on another occasion, I recall Dr. Weizmann being escorted to the Zionist Hall by a motorcade, and how proud I felt because I was seated in the car immediately behind the one in which Mr. Weizmann was riding.

Still another happy thought makes itself prominent in my recollections: It was the delight and genius of our Mr. Rivlin to write original plays for special occasions. And the time of the Balfour Declaration was no exception. We were the youngest in the Ivriah School, and it was our distinct honor to present his play

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NEW BOOKS

REVIEWED BY DR. ISRAEL H. LEVINTHAL

"Kobeletb—the Man and His World," by Robert Gordis. *The Jewish Theological Seminary of America.*

One of the important and fascinating books of the Bible is Kobeletb, or Ecclesiastes. Its teachings, philosophy and outlook on life have baffled students of the Bible throughout the ages. Dr. Gordis has spent many years of research on this book, and in past years wrote a number of studies on various aspects of this subject. This new volume gives a complete picture of the author of Kohel-eth; it summarizes all of the author's conclusions on various problems relating to the historical background, to the textual difficulties and to many other aspects of this work.

Dr. Gordis is not only a profound scholar in the technical sense, but combines with his scholarship the happy faculty of being able to present a scholarly subject in a very popular style. One of the important features of this work is Dr. Gordis's English translation of the Hebrew text, which reveals it in a new and more meaningful light. The student who desires more technical knowledge about Kobeletb will obtain it in the rich commentary and notes at the end of the volume. But every intelligent Jew who is interested in the Bible will find the main sections of this volume enlightening, and will gain a new appreciation of the philosophy—so modern in many ways—of the author of this ancient text.

"Yabadut Amerika Be-bitpatchutab (*The Shaping of American Judaism*), by Moshe Davis. *The Jewish Theological Seminary of America.*

This is a unique work, originally presented as a thesis for a doctorate at the Hebrew University in Jerusalem, which will be appreciated by all who are fortunate enough to understand Hebrew. It is a careful study of the growth of Jewish life in America in the last 125 years, particularly of the religious life—the religious groupings and institutions.

While the author deals with the development of the Reform and Orthodox groups and their teachings, he devotes the major part of his study to the Historical School and its proponents.

The student of Jewish life who desires to learn the origin and the development of what is known today as Conservative Judaism, will find no better source material than in this work of Dr. Davis.

The volume combines with an interesting study of the various interpretations of cardinal principles of our faith, such as Belief in God—revelation, immortality, reward and punishment; Torah and Mitzvot—authority of the Talmud and Schulchan Aruch; The Messianic Ideal and its implications.

Dr. Davis writes in beautiful Hebrew, which makes the reading of the volume an enjoyable as well as enlightening experience. This is a work which deserves to be translated into English, so that English-reading students might better understand the growth and development of our religious life in America.

"Toldot Ha'neginab V'ba'cbazanut B'Yisroel (*History of Jewish Liturgical Music and the Cantorate*), by Dr. Hynabn H. Harris.

One would have to be a musicologist to give a proper review of this book. This writer merely wishes to express his appreciation of Dr. Harris' work, which is a valuable contribution to the cultural life of our people. Outside of Idelsohn's important studies, there have not been too many researches in this field, and Dr. Harris has filled this want in splendid fashion. The author traces the sources of the traditional chants of our prayers and their historic development from ancient to modern times. He also delves into the origin of the various cantillations of the Torah and Scriptural readings and their evolutions.

It is difficult, within this brief space, to do justice to the contents of this work. It includes everything relating to Jewish music—the relationship between early Arabic music and the Jewish, the difference between the music of Jewries in different lands, the role of the Chassidic movement in Jewish music and many related subjects.

The author concludes with a series of biographical studies of leading Cantors of the last two centuries and discusses their influence on our liturgical music. This volume will undoubtedly become an

important source book to students of every phase of Jewish music.

"*Heroes of Jewish History*," by Mordecai H. Lewittes. *Hebrew Publishing Co.*

We, of the Brooklyn Jewish Center, are proud of the rising success that has been achieved by our own Rabbi Lewittes in the field of Jewish education. His Hebrew text books are now used in all the city high schools as well as in the best Hebrew schools of the country.

His new work in the field of Jewish history is of equal high standard. It is meant specifically for young children as an introduction to their study of Jewish history. It tells in beautiful but simple language the story of the Bible heroes from Abraham to Moses. Rabbi Lewittes has succeeded in making these heroes live for the child, so that the youthful reader becomes fascinated with everything that the characters do and say. The volume is beautifully illustrated by Audrey Namowitz, and the pictures increase the interest of the child. The author, however, is not content with merely telling the story; as an educator of experience he knows how important it is to stimulate the child to think about what he has read. At the conclusion of every chapter, Rabbi Lewittes has added interesting exercises and projects, games and puzzles, all dealing with the story just read, by means of which the child recreates in his mind the facts he has learned.

We are confident that "Heroes of Jewish History" will be welcomed by all parents and teachers of young children who will want to instill in their hearts and minds a love for the founders of our faith and people, and a desire to pursue further knowledge in the rich storehouse of our past.

"*The Bar Mitzvah Treasury*," edited by Azriel Eisenberg. *Behrman House, Inc., N. Y.*

This fine volume meets a long felt need. It is a well planned collection of brief essays and stories from the Bible and from great books of olden and modern times. Answers and explanations to many a perplexing question that faces a Jewish

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NEWS OF THE MONTH

YITZHAK BEN ZVI this week became the second president of the State of Israel. The tall, thin, ascetic, 68-year-old leader took his oath of office in a ceremony in Parliament witnessed by the country's notables, heads of all the churches and the diplomatic corps. Only representatives of the Soviet Union, Poland, Rumania and Czechoslovakia failed to attend the ceremonies.

The new President was sworn in on the last day of "Shloshim," the thirty days of official mourning for the late President Chaim Weizmann. The ceremony started with two rabbis blowing the Shofar to announce the arrival of the President and concluded with a 21-gun salute after he took the oath. The 90-year-old father of the President was in the Presidential box together with other members of the President's family when the oath was administered by Joseph Sprinzak, Speaker of Parliament.

In his inaugural address, which followed the oath, President Ben Zvi thanked Parliament for the confidence and honor bestowed upon him and emphasized that "it is not easy" to fill the chair of President Weizmann who, he said, was "unique in his generation." He spoke of the heroism and sacrifices of the Jews who gave their lives so that Israel could be established as an independent state, and of the "ingathering" of Jews from all parts of the world to Israel.

★

The American Embassy in Tel Aviv has begun issuing certificates of proof of United States citizenship to all American nationals living in Israel. The Embassy is also listing Americans serving in the Israel Army who do not desire to withdraw from the Army.

The Embassy's activities are in connection with the McCarran Immigration and Naturalization Act, which goes into effect December 24 and provides that Americans serving in foreign armies on that date will forfeit their citizenship. Meanwhile, the Embassy has asked the Israel Government to release from its army some 50 Americans who have in-

dicated that they prefer to retain their American citizenship.

Henry Morgenthau, Jr., and Henry Montor, leaders of the Israel bond organization in the United States, have agreed to come to Israel to confer with Premier David Ben Gurion on the resignations which they have submitted to the Israel Government.

☆

Six Soviet Jewish officials who got on trial in Odessa, Russia, on charges of "violating Soviet laws and pilfering state property," it was reported in London. The first news of the coming trial was given in a special article published in *Pravda*, official organ of the Communist Party of the Soviet Union, in which the names of all the six Jews were given.

Commenting on this article, the *Manchester Guardian* said that it can be taken for granted that "something of importance is afoot" in the Soviet Union. The forthcoming trial of the six Jewish officials in Odessa is considered here a part of the general Soviet trend to discredit Jews as an "untrustworthy element" in Communist-dominated countries.

The *London Times*, in an editorial, charged that the Communist satellite countries have embarked on a new campaign against the Jews "in obedience to directions from Moscow," and that recent developments in those countries must be interpreted as part of Moscow's general campaign against "cosmopolitanism." The *Times* asserted that "three events in recent weeks have given evi-

dence of Soviet hostility toward the Jews." These developments, it said, are:

"An unusual proportion of victims of the Communist purge in the East German village of Klein Machnow were Jews; Russian diplomatic representatives were conspicuously absent from the ceremonial inauguration of Isaac Ben Zvi, the new President of Israel; and finally, and most dramatically, eleven of the fourteen Czechoslovak Communists condemned at the Prague treason trial were also Jewish."

☆

Numerous Jewish members of the British-Czech Friendship Society, as well as of the Communist Party of Britain, have resigned their membership in protest against the anti-Jewish tone of the Prague "purge" trial.

☆

Among the prominent persons who left the British Communist Party is Benjamin Frankel, well-known composer and conductor. In a statement published in the press he emphasized that his resignation was a reaction to the Prague trial and indicated that other party members among British musicians were considering resigning. He has been a party member for 12 years.

☆

The *New York Times* reported from Belgrade that *Borba*, organ of the Yugoslav Communist Party, carried a front-page article analyzing anti-Semitic currents in the Soviet Union and attributing an anti-Semitic attitude directly to Premier Stalin.

The article, written by Milovan Djilas, one of the four principal leaders of the Communist Party in Yugoslavia and a member of its Politburo, predicts a Soviet-directed purge of Hungarian Premier Matyas Rakosi and his Vice Premier

ISRAEL POPULATION NOW 1,629,000

THE population of Israel stands currently at 1,629,000, of whom 1,450,000 are Jews and 179,000 are non-Jews.

Immigration brought 22,500 newcomers to the Jewish State in the first 11 months of 1952, but 12,500 others left. The natural population increase through births amounted to 33,000 for the same period, or 77 per cent of the total increase. This was in contrast to the year 1949, when the highwater mark

of immigration was reached and the increase by births amounted to only eight per cent of the total.

During the four years of Israel's statehood some 39,000 emigrated from this country, a figure which amounted to six per cent of the number who came to Israel from other lands. Some 20,000 of the permanent residents have refused to surrender their present nationality in order to receive Israel nationality, including some nationals of the Soviet Union and other East European countries.

Erno Geroe, both Jews, as well as the prominent Soviet propagandist Ilya Ehrenburg. Of Mr. Ehrenburg, also a Jew, M. Djilas said he was singing his "swan songs" at the Soviet-inspired peace conferences.

☆
"Unprecedented progress in civil rights" has been achieved in the five-year period 1948-53 by the people themselves, the American Jewish Committee declared.

The fields with considerable advances in respect for the rights of the individual include the armed services, athletics, citizenship, education, employment, housing, public accommodation; and professional, business, fraternal and religious societies.

☆
President Truman has been urged by Jesse Moss, National Commander of the Jewish War Veterans, to do everything in his power to keep Nazis from being admitted to the United States under terms of the McCarran-Walter Immigration Act.

☆
The Canadian Parliament has again heard the accusation that the Social Credit Party is steeped in anti-Semitism and racialism, although the charges were denied by Solon Low, the party's national leader.

The charges were made by M. J. Coldwell, leader of the Cooperative Commonwealth Federation, who stated that racial prejudice and dictatorial tendencies have been a part of general Social Credit propaganda since the movement was founded by Maj. Douglas and they still are used by Mr. Low and his followers. "Condemnation of ideas, policies or movements which they dislike are followed by the naming of Jewish persons" having a real or supposed connection with such policies or movements, Mr. Coldwell asserted.

☆
More than 20,000 people, including hundreds of standees, attended the Chanukah Festival of Light presented at Madison Square Garden under the auspices of the Greater New York Committee for State of Israel Bonds. \$2,575,000 worth of Israel bonds were sold.

The Festival of Light, which was the climax of the 1952 campaign for State of Israel Bonds, presented a dramatic pageant depicting the heroic struggle of the Maccabees for freedom from religious persecution. In addition to a cast of more than 100 actors, the production in-

cluded a dance group, a symphonic orchestra, the massed voices of the Schola Cantorum and the Hebrew Union Cantors Ensemble. An outstanding feature of the festival was the blessing of the Chanukah candles by more than forty cantors.

☆
Abraham Suzkever, of Tel Aviv, and S. Katcherginsky, of Buenos Aires, two

noted Jewish poets, were the winners in Mexico today of the Zvi Kessel prize awarded for the best Jewish literary works of the year.

Suzkever was voted the \$200 prize for his volume of poems "In the Fire Wagon," while Katcherginsky was given the prize for his book "I Was a Partisan." Rabbi Shmuel Hibner, of Brussels, also received

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Yitzhak Ben Zvi—New Israel President

YITZHAK BEN ZVI, newly elected President of Israel, was born in Poltava, Ukraine (Russia), in 1884. The son of a prosperous businessman, he received his education at a traditional Hebrew school and at the government high school of Poltava. He was also tutored by one of the eminent Zionist writers of the day, Azar (Alexander Ziskind Rabinowitz). After studying at the University of Kiev he visited Palestine in 1904 to see for himself the achievements of the Zionist pioneers.

On his return to Russia Mr. Ben Zvi became one of the founders of the Zionist Labor Movement there. During the Russian pogroms, he was one of the organizers and leaders of the Jewish Self-Defense Movement. As a result he and his family were put on the Czarist blacklist; his father was deported to Siberia and Ben Zvi himself succeeded in escaping abroad.

In 1907, he settled in Palestine. He was one of the founders of the "Hashomer," the first Jewish self-defense organization in Palestine, which after World War I developed into the Haganah. He attended the Zionist Congress in The Hague in 1908 as a representative of the Palestine Labor Movement and has been a delegate to all the Zionist Congresses since as a representative of Mapai, Israel Labor Party. Later, Mr. Ben Zvi moved to Jerusalem where in 1909 he became one of the founders of the Hebrew Secondary School of that city (the second Hebrew high school in the country) and one of its first teachers.

In 1912, Mr. Ben Zvi went to Constantinople to study law. He returned to Palestine to stand by the small Jewish community there. He was, however, banished "forever" from the country by the Turkish commander in chief and fled to Egypt. From there he succeeded in reaching the United States in 1916 and

together with Mr. David Ben Gurion he set about organizing the Hechalutz (Pioneer) Movement. After the United States entered the war, Mr. Ben Gurion and Mr. Ben Zvi organized the American Battalion of the Jewish Legion, with which they returned to Palestine to fight in General Allenby's army.

On his release from the army in 1919, Mr. Ben Zvi became a member of the Provisional Committee of the Jewish Community in Palestine, which was the first national body of Jewish self-government in the country. In 1920 when that body became the Jewish National Council (Vaad Leumi), Mr. Ben Zvi became a member of its Presidium. He was among the founders of the General Federation of Jewish Labor in Palestine (Histadrut) in 1920. In that year, he also participated in the Zionist London Conference which established the Palestine Foundation Fund (Keren Hayesod) and financed Jewish immigration and settlement in Palestine. In the same year he was appointed by Sir Herbert Samuel, the first British High Commissioner in Palestine, to the Palestine Government Advisory Council, from which he resigned the following year in protest against the suspension of Jewish immigration because of Arab rioting.

In 1927, Mr. Ben Zvi was elected to the municipal council of Jerusalem on which he served for nearly 20 years.

In later years, Mr. Ben Zvi appeared as one of the chief representatives of the Jewish community in Palestine before various British and international commissions dealing with the Palestine problem. The British Government, in recognition of his achievements in public service bestowed on Mr. Ben Zvi the Order of the British Empire. In 1937, he was the official representative of Jewish Palestine at the coronation of King George VI.

(Continued on page 22)

NEWS OF THE CENTER

Junior League to Take Charge Of Annual College Student Services

This Friday, December 26th, at our Late Friday Night Lecture Services, we shall be privileged to have our annual College Student services at which we hope all the students of the colleges and universities who are home for their winter vacation will attend. The services will be in charge of our Junior League, most of the members being students in the local colleges. The English parts of the services will be read by a number of the members and the addresses will deal with the general theme "American Youth Looks to the Future" to be discussed by the following participants: Robert Kritz, Rochelle Perlen, Rena Rosenbaum and Julian Wolpert. Mr. Joe Aaron will act as the moderator. The Junior League is under the supervision of Mr. Joseph Aaron, who together with Dr. Kreitman, will be in charge of the program this Friday night.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Advance Notice

Next Friday, January 2nd, at our Late Friday Night Lecture Services, Rabbi Benjamin Kreitman will speak on the subject "Who Is The Authentic Jew?"

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations from the following members for the purchase of Prayer Books, Talmudim and books for our Library:

Mr. and Mrs. John Bershad in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Edward Goldsmith, Mr. and Mrs. Herman Goldsmith, Mr. and Mrs. Murray Goldsmith in honor of their grandchildren.

Mr. and Mrs. Max Mendelsohn in honor of the birth of a grandchild.

Mr. and Mrs. Ben Schwager in honor of the naming of their grandchild.

Mr. and Mrs. Edward Shwom in honor of the Bar Mitzvah of their son, Fred.

Mr. and Mrs. Philip Weissman in honor of their son's Bar Mitzvah.

Maurice Bernhardt, Guest of Honor at Seminary Dinner

The Second Vice-President of the Center, Mr. Maurice Bernhardt, will be given a testimonial dinner by the Brooklyn Jewish Center Friends of the Jewish Theological Seminary, on Thursday evening, January 15, 1953, at the Center.

The dinner is in recognition of Mr. Bernhardt's many years of devoted service to the Center and the community, and in advancing the cause of a vital Judaism in this country.

Subscriptions to the dinner at \$7.50 per person may be made at the Center. The committee, headed by Mr. Frank Schaeffer, appeals to all Center members to please make reservations for themselves and their wives. They will thus honor one of the most active workers in the Center, and assist the cause of the Seminary, with which is affiliated the United Synagogues of America and the Rabbinical Assembly.

Center Tourists to Israel Welcomed At Impressive Services

On Friday evening, December 5th, we had a very interesting and unique service in our Synagogue. Despite the fact that the weather was very bad a good sized congregation was present to welcome those of our members who recently toured the land of Israel. The guest speaker, Hon. Jacob L. Holtzmann, member of the Board of Regents of the State of New York, together with Mrs. Holtzmann visited Israel last Spring and brought greetings to the Hebrew University from the Board of Regents. Rabbi Levinthal welcomed and congratulated the following members who were privileged to visit the land of Israel in recent months: Mr. and Mrs. Murray Korkes, Dr. and Mrs. Benjamin Richman, Mrs. Claire Mitrani, Mr. Samuel Kamenetzky, Dr. and Mrs. Charles Windwer, Dr. I. O. Gimprich, Mr. and Mrs. Bernard Weissberg, Mr. and Mrs. Harry Wetzl, Mr. and Mrs. Max Heimowitz, Mr. and Mrs. Maxwell M. Teicher, Mr. and Mrs. Harry Friedman, Mr. and Mrs. Joseph Beder, Mr. and Mrs. Irvin Shapiro, Mr. and Mrs. Max Feder and Mr. and Mrs. Benjamin Katz. In addition, Dr. Levinthal read the names and welcomed the following

members who visited Israel within the past few years: Mr. and Mrs. David Rosenberg, who spent several years in Israel before the establishment of the State; Mr. and Mrs. Isidor Fine, who attended the dedication of the Weizmann Institute; Mr. and Mrs. Henry H. Gross, Mr. and Mrs. Charles Dilbert, Mr. and Mrs. Jack Sterman, Mr. Harry A. Harrison, Miss Rae Harrison, Dr. and Mrs. Lazarus Marcus, Dr. Benjamin Koven. The Rabbi also mentioned that there were undoubtedly many more of our Centerites whose names he did not have that were privileged to visit Israel and expressed the pride of the congregation that so many of these members were blessed to see with their own eyes the achievements of the rebuilt State.

Sabbath Services

Friday evening services at 4:20 p.m.
Kindling of Candles at 4:14 p.m.
Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Vayigash" Genesis 44:18-47:27.

Haphtorah Reading: Prophets—Ezekiel 37:15-28.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Mr. Jacob S. Doner will begin at 2:45 p.m.

Rabbi Gerson Abelson will speak in Yiddish at 3:45 p.m.

Mincha services at 4:20 p.m.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 4:25 p.m.

Special Maariv service—7:30 p.m.

Dr. J. Sanford Davis To Speak

The second lecture of the series on "Problems of Family Relationship" will be held on Monday evening, January 5th at 8:30 p.m. Dr. J. Sanford Davis, noted psychologist, will speak. Dr. Davis is instructor of psychology at N. Y. U. and on the staff of Beth-El Hospital.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The Festival of Chanukah, with its spirit of gaiety combined with a sombre sense of Dedication to our traditional way of life, has just ended, and we are now approaching the holiday of Chamisha Asar B'Shebat, which occurs on January 31st. This is the Jewish Arbor Day, known also as the New Year of Trees. The school children of Israel will plant thousands of trees to commemorate this Festival.

With the establishment of the State of Israel, Tu B'Shebat has assumed a larger significance and has become symbolic of the planting and growth of new life in Eretz Yisroel.

Today a new leader has arisen to preside over the destiny of the new State. Itzhak Ben-Zvi is a soldier, scholar and statesman, and a pioneer who has fought to make the dream of this newest Democracy a reality.

We salute Mr. Ben-Zvi, the newly-elected President of the State of Israel, and wish him years of peaceful ministry to his people. May the new land become fruitful and prosper under his regime.

BEATRICE SCHAEFFER, President.

Fourth Annual Institute Day

Erudition on the highest level prevailed throughout the entire program of our Fourth Annual Institute Day. The theme, "Judaism Speaks Through the Professions." After the prayer read by Rose Wiener, Mary Kahn, Chairman of the Morning Session, introduced to the audience of over 400 women, the President of the Metropolitan Branch of the National Women's League, Mrs. Henrietta Adler, who gave an exciting capsule report of the proceedings of the previous week in Philadelphia. The provocative title, "Through the Parchment Curtain," inspired Anna Kleban, librarian of the Jewish Theological Seminary, to a delightful description of the priceless volumes proudly adorning the Seminary library shelves.

Preceded by Sadie Kaufman's offering of the "Motzi," members and guests, directed by Sarah Klinghoffer, Chairman of Reception Committee, then enjoyed

Sisterhood's hospitality at lunch in the dining-room. Thanks are due to Luncheon Chairman Jennie Levine and her staff for her attractive table arrangements and efficient service. During the luncheon recess a lively interest centered about the American Jewish Historical Society exhibit in our lounge and lobby, supervised by Shirley Gluckstein. The Gift and Book counters, manned by Lil Levy, Lil Lowenfeld, Claire Mitrani and Mollie Meyer, produced a thriving trade among our women, who purchased their Chanukah gifts.

Commencing at 1:30, with the anthems sung by Mabel Berman and the invocation delivered by Edith Sauler, wife of our Cantor, the afternoon session was opened by Chairman Sarah Epstein who, recognizing the full program ahead, proceeded to present our President, Bea Schaeffer. Her remarks emphasized the justifiable pride Jews must feel in their beautiful heritage. She praised the fine co-operation of all her chairmen and their committees in maintaining the high standards manifest in all Sisterhood programs.

In commending Sisterhood for its choice of themes that "go to the heart of Jewish interest," Rabbi Levinthal, whose greeting is ever heart-warming and inspiring, stated that there is "hardly a field of thought which Jews have not influenced."

"Judaism Speaks Through the Professions," the subject of our symposium was introduced by our Associate Rabbi, Dr. Kreitman, who, as moderator, encompassed in one sentence the scope of the theme. He said, "Judaism reflects itself in all professions . . . professions are really callings, through which man dedicates himself to God." The first panelist, Dr. Aaron Leifer, a noted cardiologist and Hebrew scholar, and member of our Center, cited numerous instances in the Bible and the Torah, of health measures practiced today. Dietary laws, public sanitation, circumcision, the Sabbath rest and physical relaxation, prohibi-

tion against shell-fish, quarantine and contagion measures are but a few of the scriptural precepts which have been adopted by civilization. Dr. Norman Salit, former active rabbi and prominent attorney, speaking on Jewish contributions in the legal field, gave a running commentary on the similarity between the original Codes of Law established by the five Books of Moses, the twelve Tables of Rome, and the modern English and American law. Substituting for Mr. Harry Blickstein, well-known educator and Secretary of our Center, who was unable to be with us, Dr. Kreitman assumed, besides the role of moderator, the task of the third panelist. He reviewed early methods and techniques upon which modern education is based. Through the study of the Mishnah and the Gemorrah, the mind of the ancient Jewish lad was developed to a high degree of logical thinking. This early inculcation of the principles of logic and contact with the very sources of study has been the pattern upon which many modern theories of education have been based.

Cheer Fund Contributions

In memory of Mrs. Solomon Horowitz—The Mesdames Eve Garelik, Dorothy Gottlieb, Samuel Katz, Sarah Klinghoffer, Lil Levy, Beatrice Schaeffer, Rose Wiener; in gratitude for her husband's recovery—Mrs. Michael Bromberg; in thanks for her recovery from a recent illness—Mrs. Fanny Buchman; in honor of the engagement of their daughter Barbara—Mr. and Mrs. Carl A. Kahn; in honor of the engagement of her daughter, Mrs. Ethel Umans; in memory of Mr. L. J. Roth—Sarah Klinghoffer, Bea Schaeffer, Rose Wiener, Amelia Rachmil; in honor of their 25th wedding anniversary—Mr. and Mrs. Jos. Levy, Jr.

Kiddush

On Saturday, Dec. 27th, Mr. and Mrs. Samuel Caplow, in honor of their new grandchild, will sponsor a Kiddush to our several Junior Congregations. Grateful for her son, Sheldon's return from Korea, Mrs. Margaret Levy will tender a Kiddush to our children on Saturday, Jan. 10.

Chai List of Torah Contributors

Bess Altman, Fanny Buchman, Sarah Epstein, Helen Flamm, Rose Fleischman,

IN THE CENTER HEBREW SCHOOL

THE Parent-Teachers Association held a Chanukah meeting on Tuesday, December 16. The guest speaker was Rabbi Benjamin Kreitman, who spoke on "Our Children and the Christmas-Chanukah Problem." Dr. Kreitman emphasized the fact that Christmas is a Christian religious celebration and should have no place in any form in the Jewish home. The festive celebration of Chanukah will provide the child with that need for religious ceremonial and beautiful ritual so necessary in the life of every child.

There was a display of table decor for Chanukah accompanied by a narration by Mrs. Sylvia Horowitz.

The candles were lit by a student of the Hebrew School, and Chanukah songs were led by Mr. Sholom Secunda. Mrs. Sarah Epstein presided.

* * *

Assemblies in honor of Chanukah were arranged by the Hebrew and Religious Schools on Sunday, December 14. A Chanukah play was presented by the students of Class 1A-2 under the direction of Miss Eisenberg. The choral group under the direction of Mr. Naftali Frankel sang several Chanukah melodies. There were special recitations by the primary grades of the Sunday School under the direction of Miss Aronow and Mrs. Greenseid. A dance was arranged by the Hebrew Dramatic Club under the supervision of Mrs. Zusman. The highlight of the performance was the Chanukah ventriloquist act by the television star, Shari.

* * *

The Sunday School and 2-day-a-week department recently held elections for the student organization, with the following results: President, Ruth Schiff; Vice-President, Ellen Siegel; Secretary, Cynthia Seckler; Treasurer, Janet Panem.

* * *

The 6th grade of the Hebrew School under the supervision of Mr. Shpall conducted a recent service in the Junior Congregation. Those who participated were: Arthur Kaplan, David Goldstein, Phyllis Burstein, Sandra Wolfe, Robert Moss, Abigail Rabinowitz and Agusta Sheiner. Rabbi Lewittes praised the work of the 6th grade students and emphasized that our purpose was not to train professional

cantors but to acquaint all Jewish children with the beauty of the Jewish services.

At a meeting held on Monday, November 24th, the faculty was addressed by Mr. Bortniker, consultant of the Jewish

Education Committee and well known as the Hebrew translator of "Moby Dick." Mr. Bortniker praised the high achievement of the classes he had visited and stressed as an important part of the educational process the continual evaluation of the work that we are doing in our schools.

PAGING SISTERHOOD

Continued from page 15

Sisterhood Executive Luncheon To Rabbi Kreitman

On Monday, Dec. 8th, our Executive Board formally welcomed Rabbi Kreitman as the new Associate of our Center, installing him at the same time as an "honorary member of Sisterhood," a title which imposes the obligation of counselor and mentor. Ushered in amid a lively period of community singing, a tasty luncheon, and an active session of projects and plans, Dr. Kreitman assured us, "balabustas and berias of Sisterhood," that it was a pleasure, not a duty, to be of service to us.

Brooklyn Jewish Community Council

Martha Rothstein, representing Sisterhood at the annual Convention of BJCC on Sunday, Dec. 7, reported that interest was especially directed toward stimulating activity on the part of our Jewish youth in Jewish end.

Women in the News

Congratulations to Mrs. Ruth Finkelstein Greenberg, upon her election to the Presidency of the Ladies' Auxiliary of the Beth-El Hospital.

Congratulations to Mrs. David Farber, recently installed as President of Brooklyn Division of Brandeis University.

Welcome to the ranks of our Executive Board, Edith Sauler, wife of our Cantor.

Bon Voyage and safe return to Sadie Kurtzman on her trip to South America, and Mazel Tov on her 30th wedding anniversary.

Calendar of Events

Wednesday, Jan. 7—Chai Brunch, Torah Fund, at Waldorf-Astoria. \$18.

Monday, Jan. 12—Sisterhood Executive Board meeting, 1:00 p.m.

Wednesday, Jan. 14—Federation Jewish Philanthropies Luncheon.

Monday, Jan. 19—General Meeting, 12:45. Delightful, unique one-woman performance by Ruth Mundschein.

Wednesday, Jan. 21—Fed. Jew. Women's Organization's Luncheon, Waldorf.

Thursday, Feb. 12, 19, 26—Leadership Course, series of 4 lectures.

Federation Jewish Women's Organizations

Federation spearheads and stimulates our interest in many important causes. Its *Serv-a-Camp* program is in the hands of Shirley Gluckstein, currently arranging for a trip to the Brooklyn Veterans' Hospital. Federation's 33rd Annual Convention and Luncheon will be held at the Astor, Wednesday, Jan. 21st. Theme—"Freedom and Security." Women of Achievement awards. Make your reservation, \$5.50 including gratuity, with S. Klinghoffer, SL 6-8252.

Torah Fund Luncheon

With the capable leadership of Chairman Dubbie Jackman, assisted by her co-chairmen, Jeannette Kasnetz and Sadie Kaufman, our 1953 Torah Luncheon, proceeds to assist Jewish Theological Seminary. To add to your pleasure, an excellent program has been arranged, including a musical production by the Rockville Center Players, "Shushan Showboat," and an address by the sparkling Dr. Max Arzt. \$6.11 per guest secures your reservation.

United Jewish Appeal

Sisterhood proudly presents our 1953 UJA Chairman, Sadie Kurtzman, who will be aided by Special Gifts Chairmen Mollie Meyers and Secy.-Treas. for the campaign, Claire Mitran.

KOL NIDRE DONORS – 1952-5713

- Cohen, Mr. & Mrs. Emanuel
(in memory of parents
Gershon & Jennie Cohen,
Morris L. & Fannie Frank)
- Leventhal, Julius
Pomerantz, Samuel L.
Spatt, Dr. Moses
- Goodstein, David
Est. of Betsy Sklar
- Hyman, Leon
Leventhal, Harry
Levy, Abraham
Miller, Morris
- Blacher, Charles
- Bernhardt, Maurice
Bruckenfelf, Morris
Dilbert, Charles
Glaubman, Joseph
Graff, Saul (in memory of
beloved mother Beckie
Graff)
- Gross, Henry H.
Holtzmann, Jacob L.
Hutt, Nathan
Kronish, Fred
- Moskowitz, Mrs. Sam'l &
Sons (in memory of Samuel
Moskowitz)
- Sadinoff, Nathan
Shapiro, Nathan D.
Sussman, Sol
- Kamenetzky, Samuel
- Berman, Dr. Harry (in
memory of brother Morris
Berman)
- Frieman, Reuben
Gabriel, Barnett (in memory
of mother Pesche Gabriel)
- Goldberg, Max
Herzfeld, Max
Nelson, Dr. Louis S.
Riker, I. Jerome
Rothkopf, Abraham
Rothkopf, Hyman
Saffer, Louis
Salwen, Nathan
- Brenner, Louis
Lazarowitz, Mrs. I.
- Aaron, Mrs. Hyman
Greenberg, Hon. Emanuel
Halperin, Mrs. Israel
Kaplan, Benjamin
- Rous, Ben
- Abelov, Saul
Ballas, Max
Belfer, Ruben
Bernstein, Frederick (in
memory of mother
Elizabeth Bernstein)
- Brenner, Philip
Buck, Bernard L.
Burros, Elias
- Cooper, Harry
Daum, Louis
Doner, Jacob
Elowsky, Samuel M.
Fine, Charles
Finkelstein, Dr. Reuben
Fortunoff, Jacob A.
Friedberg, Nathaniel
Gluckstern, Simon
Goldsmith, Herman
Gottlieb, Aaron
Gottlieb, Irving J.
Halperin, Louis
Heimowitz, Joseph
Horowitz, Irving S.
Isaacs, Edward
Jeffer, Alvin M.
Katz, Samuel
Kaufmann, Leo
Kershner, Dr. David
Kline, Benjamin J.
Klinghoffer, Morton
Koven, Max N.
Krebs, Moe A. (in memory
of father Meyer A. Rosen)
- Kushner, Julius
Lazarowitz, Joseph
Lederer, Arnold W.
Levine, Morris B.
Levingson, Isaac
Markoff, Dr. Samuel T.
Markowe, Benjamin
Martz, Benjamin
Ostow, Kalman I.
Palley, Saul
Rachmil, Hyman
Rosen, Morris W.
Rottenberg, Samuel
Schaeffer, Frank
Siegel, Hon. William I.
Slepian, Abraham W.
Spiegel, David
Smerling, Samuel
Stark, Joseph
Stark, Samuel
Sterman, Jack
Weiss, Samuel (in honor of
new grand-daughter Susan
Ellen Weiss)
- Wender, Morris D.
Zinn, Martin (in memory of
father & mother)
- Zirn, Samuel
Zwerdling, Tobias
- Rosenberg, Mrs. Rose (in
memory of Joseph Rosen-
berg and Mr. & Mrs.
Morris Kerster)
- Goldstein, Dr. Max
Polivnick, Isidor
- Schiff, Lawrence
- Weinstein, Mrs. Albert A.
(in memory of Albert A.
Weinstein)
- Berke, Barney
Bernstein, Alex (in memory
of beloved son Melville)
- Boukstein, Mrs. M. (in mem-
ory of father Solomon
Horstein)
- Boukstein, Maurice
Cohen, Irving L. (in memory
of beloved wife Dorothy)
- Coopersmith, Joseph
Dickman, Irving
Feldman, Samuel
Greif, Abe
Halperin, Emanuel (in mem-
ory of beloved parents
Minnie & Simon Halperin)
- Heimowitz, Max (in memory
of brother-in-law Benj. P.
Geller)
- Hirsch, Mrs. Ida
Joffe, Philip
Klein, Robert
Levine, Dr. David
Lindenbaum, A. M.
Lipson, Sidney J.
Marcus, Dr. Lazarus
Morris, Joseph
Pincus, Dr. Joseph B.
Puchkoff, Abraham
Puchkoff, Theodore
Schein, Louis
Scheinert, Arthur
Schneider, Samuel A.
Siegel, Harry (in memory of
dear parents Morris Siegel
and Herman & Sarah
Safier)
- Sherman, David H.
Spiegel, Simon
Stoloff, Dr. Benjamin
Swarzman, Herman
Swarzman, Oscar
Weiss, Samuel
Wolk, Frank
- Levy, Margaret M.
Kramer, Max
Siegel, William
- Adelmann, B. J.
Cutler, Samuel C.
Gaba, Herman
Goody, Charles
Levine, Leonard
Lowenfeld, Isador
Rothman, A. E.
Schrier, Isaac
Aaron, Mrs. Joseph I.
- Atlas, Bertha & Hazel (in
memory of Nettie Atlas,
mother of Sheldon and
Hazel E. Atlas)
- Bershad, John
Horowitz, Sol
- Hyde, Dr. William (in mem-
ory of Mr. & Mrs. J. J.
Hyde, Mr. & Mrs. Isaac
Shlefsstein)
- Levenson, Julius
Schnell, Mrs. Louis
Wohl, Mrs. Sophie
Zucker, Mrs. Nathan
- Bernard, Mrs. Louis W.
Christenfeld, Mrs. L.
Cohen, Mrs. Julius
Goodstein, William
Harmatz, Jacob
Hecht, Morris
Katz, Irwin I.
Kenin, Mayer
Kramer, Israel
Lurie, Mrs. Leib
Monasch, Mrs. Henry
Ratner, Abraham E.
Reiner, Milton
Rosenman, Mrs. Lena
Rutstein, Mrs. Jacob
Schorr, Mrs. Joseph
Schrier, Heyman
Schwartz, Harry
Shorin, Mrs. Morris
Yanowitz, Mrs. Lillian
- Becker, Philip (in memory of
Morris Becker)
- Dan, Dr. Julius M.
Dannenberger, Dr. Max
Gold, David M.
Goldsmith, Emanuel (in
memory of mother)
- Greenberg, Dr. Morris W.
Gumeiner, Samuel
Hurwitz, Dr. I. A.
Jackman, James J.
Kaiser, Harry
Klein, Mrs. Lillian C. (in
memory of husband Louis
Klein)
- Kuperstein, Dr. David
Levitt, Charles S. (in mem-
ory of wife Idya H.
Levitt)
- Levy, Jeremiah (in memory
of mother & father)
- Markel, A. J.
Rennert, Thelma
Ribakoff, Sidney
Riffman, Elmer (in memory
of Maria Riffman)
- Rood, Dr. Morris
Rothkopf, Samuel

(Continued on page 18)

THE YOUNGER MEMBERSHIP

OUR Young Folks Leaguers continue assuming positions of leadership in Jewish Youth Activities. Our first Vice-President, Harold Kalb, has been appointed co-chairman of the New York Region YPL Annual Dance. Our Executive Board Member, William Brief, was Chairman for Brooklyn of UJA Junior Division's "Three-ring Circus." We had a booth where our Charade Team entertained hundreds and raised a considerable sum for UJA.

The December Oneg Shabbats were arranged by Rosalind Zambrowsky and David Yawitz and enjoyed a fine attendance.

The YFL Newsletter has been resumed under the direction of Mildred Stein and Harold Rosman.

Our Athletic Committee under Gerald Jacobs and Martin Karlin conducted the Sunday night Basketball Games and Dances before near capacity crowds.

Programs In Retrospect

On December 2nd our Host and Hostess Committee under the direction of Paul Kotik conducted a "Game Night" program. The games were hilarious, the prizes popped all over, the refreshments were exceptional and new friendships were formed that night.

On December 9th, our Current Events

Group, chaired by Shirley Rubin and Jerry Schneider, presented Peter S. Kurtz, Brooklyn Chairman of the Anti-Defamation League. He entertained us with the film and psychological program entitled "Rumor Clinic."

On December 16th, we held our Annual Chanukah program. The candles were lit by Rabbi Kreitman, and a program of music provided by the Center Choral Group under the leadership of Sholom Secunda followed.

On December 23rd, we held our first gala Tuesday night affair of the winter season—Federation Night. The tables were set Cabaret Style, complete with candlelight and flowers. Dancing to the music of Murray Baum's Orchestra. An appeal for Federation brought the usual splendid response from our members. Our congratulations on a job well done to Rita Vogel and Mike Rosenfeld, co-chairmen of our Charities Committee.

Tuesday, December 30th—YPL Night. Our members will act as hosts to city-wide Young People's League membership. Herb Levine and Arnold Magaliff will present "The YPL Story" in Eternal Light style. Members are especially urged to reserve this evening in order to receive their fellow YPL'ers.

Tuesday, January 6th—Our own Executive Board member Michael J. Rosenfeld will lead a discussion on "The Jew in Popular American Fiction."

Tuesday, January 13th—Seminary Night.

The Jewish Theological Seminary, sponsor of the Eternal Light programs, will tell the story of its varied activities.

Tuesday, January 20th—Talent Night.

A variety program will be put on by our members. Those interested who can entertain are urged to contact Herb Levine or Arnold Magaliff.

MORRIS HECHT,
President.

Gym Schedule For Jan. 1st

The holiday schedule will prevail in the Gym and Baths Department on Thursday, January 1st (New Year's Day), and will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.

Women's Gym News

We urge our women and girls to make use of our fine gymnasium facilities. The following is a schedule of activities: Mon.-Tues.-Wed.-Thurs.—Swimming lessons, Ping Pong, Handball, Conditioning—on request. Additional Tues. Classes: Folk Dancing—1:15-2:15 and 8:30-9 p.m.; Conditioning—7:30-8:30 p.m.; Basketball—8-8:30 p.m. For Children: Swimming and gym after school Tuesdays and Thursdays.

Personal

A Testimonial Dinner was tendered on December 2nd to Mrs. Lillian C. Klein of 97 Brooklyn Avenue in honor of her retirement as President of the Women's Auxiliary of Beth-El Hospital after sixteen consecutive terms.

KOL NIDRE DONORS

Continued from page 17

Rothman, Mrs. Celia (in memory of brother Abraham Brill)
Rothstein, Herman
Rubenstein, Charles (in honor of wife Florence)
Salit, Mrs. Harris (in memory of husband Harris Salit)
Salomon, Mrs. Eva
Schless, Charles J.
Schuman, Mrs. Sidney (in memory of father Joe Lazarovsky)
Schwartz, Dr. Jacob
Seril, Abraham

Steinhardt, Joseph S.
Teller, Henry
Weinstein, Abraham
Weissberger, Ruth
Zirinsky, Harry
Caplow, Samuel N.
Blickstein, Harry
Brief, William
Brodie, Frank (in memory of Kate Brodie)
Buchman, Harry
Dubrow, Benjamin
Fein, Mrs. Marge (in memory

of beloved son Elliott Joel Fein)
Fields, Bernard L.
Gorelik, Mrs. Bertha (in memory of husband Morris Gorelik)
Levenson, Dr. Samuel M.
Levitas, Nathan
Lustbader, Dr. Philip F. (in memory of mother Lena Ruth Lustbader)
Mantell, Abraham
Neinken, Morris
Posner, Dr. Leonard
Raphael, Solomon
Rey, Mr. & Mrs. Stephen (in memory of our parents)

Sandowsky, Mrs. R. E.
Shear, Helen (in memory of parents Mr. & Mrs. Victor J. Shear)
Stang, Jack
Weinstein, Harriet
Bromberg, Michael
Newman, Elli
Spitz, George
Evans, Harry (in memory of mother Minnie Evans)
Rosman, Harold V. (in memory of father Sam Rosman)

IN THE CENTER ACADEMY

THANKSGIVING is a time to take stock of our blessings. In observing this holiday on Sunday morning, November 23rd, the children of the Center Academy gave a series of playlets based upon the general theme of thankfulness for religious liberties for the Jewish people throughout the world, from ancient times to the present.

* * *

The Academy celebrated Jewish Book Month by arranging a Book Exhibit to which all the parents of our children were invited. The books and recordings exhibited were offered for sale. A pre-Chanukah talk was given by Mrs. William Sauler, and Cantor William Sauler entertained with beautiful vocal selections. More than \$200 worth of books were bought by the children of the Academy and their parents at the sale, which was sponsored by the 8th grade.

* * *

Chanukah lights glowed brightly to provide holiday cheer for the children and faculty. As in previous years the children were busy for an entire week making Chanukah gifts for their parents and relatives.

All the grades enjoyed a music and dance program under the supervision of Mr. David Weintraub, their Music teacher, and Mrs. Lila Cohen, teacher of Hebrew in the Lower Grades. Candles, dreidels and other presents were distributed to the children by the school in honor of the Chanukah holiday. The children in turn distributed individually-wrapped presents to their classmates.

* * *

Student Tours

MY TRIP AT GREENDALE FARM
From a Report by Marian Taub,
Grade 8

"At last, everyone was at school and we were ready to leave. By that time, our classroom looked like the luggage room at Grand Central Station.

"When we arrived at the farm, we were shown our sleeping quarters. Then we were introduced to the people who worked on the farm. Mr. Weisberger, the director of Greendale, told us something about the farm and what we would do there.

"After lunch we played ping pong. Then we split up. The boys went with Bob to the stable and the girls went with Mrs. Lesser to the barn. There we helped carry the milk cans and pour the milk through a strainer. We asked John if we could milk one of the cows. He said 'Yes,' and we took turns. The six girls got about one-fourth of an inch of milk in the pail but it was lots of fun. When the girls were through milking the cows, they joined the boys in the stable. Bob, the stableman, gave us permission to climb up into the hayloft. We played there for ten minutes and then went back to wash up for supper.

"The next morning at 5:30 A.M. we went to the barn and the boys went to the stable. At eight o'clock we came in for breakfast. When we came out after breakfast we saw that it was snowing. We went up to the top of a big hill in a pine forest and trimmed the lower branches off some trees. It was very jolly and we all felt very gay. We stopped when the bell announced lunch. After lunch we all went horseback riding, even those who had never been on a horse before. We enjoyed it very much. The bell for supper came too soon.

"That night we went animal tracking. We saw deer tracks and a fox's eyes shining in the dark. It was fun and a little bit scary.

"Thursday morning, after chores, we went into town and visited the school. We invited one of the classes to come to our square dance. We made a tour of the whole school and were particularly interested in watching the Eighth Grade at work. We returned to the farm, which was beginning to feel like home, and prepared for the square dance which was scheduled for that evening. After supper, we impatiently awaited Mr. Keeler's arrival. Mr. Keeler was the caller for our square dance.

"Friday morning we were busy packing and saying 'Goodbye' to all our new friends who had helped us have such a wonderful time. I think everyone in the Eighth Grade will agree with me that this was one of the happiest days we ever spent.

"Thanks, for the mem-o-ry!"

Junior League News

OUR college age group found December filled with social and cultural highlights. The open meeting provided loads of fun through a well planned novelty program; we had a beautiful pre-Chanukah program; a discussion of Jewish Books with Rena Rosenbaum, Sam Rappaport and Stuart Oelbaum as discussants, and Joseph Aaron as moderator, marked Jewish Book month.

On Friday evening, Dec. 26th, we conducted a Youth Service. Participants were Bernard Goldstein, Sherry Siegel, Richard Stadin and Efra Wallace. A series on the theme "Jewish Youth Looks to the Future," were given by Bob Kritz, Rochelle Perlen, Julian Wolpert and Rena Rosenbaum.

Our first 1953 meeting, January 1, will be an informal get-together. January 8th will be devoted to Israel dances, led by Efra Wallace. On Jan. 15th we are planning a Home Talent Night, during which members will entertain. On Jan. 22nd, we will have a discussion on "How Much Freedom of Inquiry does College Age Youth Have Today?" On Jan. 29th we will celebrate Tu B'Shvat with a program suitable to the occasion.

Dancing and a social hour follow every meeting. Center Youth who come to our meetings have found membership an enjoyable and rewarding experience.

Junior Club Activities

An assembly of all Junior clubs was held on December 13th. At this assembly a movie was shown and prizes were awarded to the winner in the poster contest in honor of Jewish Book Month.

The members of the Inta-League, Intra-Inta-League and Junior Inta-League sponsored a Square Dance on December 6th. Over two hundred boys and girls attended the dance. The proceeds will go to the scholarship fund of the Jewish Theological Seminary.

Among the topics discussed at the clubs were: "The Residential Elections in the State of Israel," "Anti-Semitism in Czechoslovakia," "The Arab-Israeli Issue at the United Nations," etc.

The Girls Clubs were busy at Arts and Crafts work making book-marks and book covers. They learned Chanukah songs and Israeli dances.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BENJAMIN, Miss CHARLOTTE
Res. 2935 Ocean Pkwy.
BESS, Miss ROSLYN
Res. 1508 Prospect Pl.
BUCHWALD, Miss MINNIE
Res. 656 Eastern Pkwy.
Proposed by Mr. Gilbert Boss
FELDMAN, LOUIS
Res. 1745 Park Pl.
Bus. Paper Mfg., 505 Park Ave.
Single
FREY, Miss EILEEN
Res. 1735 Dahill Rd.
Proposed by Phyllis Eisdorfer,
Al Miller
FRIEDMAN, Miss BARBARA
Res. 1727 Dahill Rd.
Proposed by Phyllis Eisdorfer,
Al Miller
FRIEDMAN, Miss CHARLOTTE
Res. 70 Beaver St.
GOLDSMITH, Miss ARLYNE LEE
Res. 674 Empire Blvd.
HORN, Miss GLORIA J.
Res. 187 Avenue V
Proposed by Phyllis Eisdorfer,
Al Miller
KAMIN, Miss LILA
Res. 1684 W. 2nd St.
Proposed by Phyllis Eisdorfer,
Al Miller
KAPLAN, LOWELL
Res. 570 Lefferts Ave.
Bus. Carpets, 58 Eldridge St.
Single
Proposed by Albert Witty,
Rev. M. Rogoff
LAUFER, CHARLOTTE
Res. 3029 Brighton 7th St.
LIPSKY, JULES
Res. 730 Montgomery St.
Bus. Stocks, 39 Bway.
Married
Proposed by Dr. Samuel M. Levenson
MAZLIN, HY L.
Res. 613 Powell St.
Bus. Engineering, 47 Shore Rd.
Single
MILLER, Miss ROCHELLE B.
Res. 430 Saratoga Ave.
MORSE, ROBERT ALLAN
Res. 20 Plaza St.
Bus. Attorney, 80 Centre St.
Married

Proposed by Dr. Moses Spatt,
Milton Spatt
PELLMAN, S.
Res. 1252 President St.
Bus. Grocer, 383 Nostrand Ave.
Married
Proposed by Ann Friedman,
Mae Levy
ROSEN, HARVEY
Res. 310 E. 44th St., N. Y.
Bus. Raceway, Yonkers, N. Y.
Married
Proposed by Judge Emanuel Greenberg,
Abe Stark
SCHNALL, Miss ELSIE
Res. 451 Howard Ave.
SECTOR, GEORGE
Res. 1571 W. 11th St.
Bus. Government, 90 Church St.
TANENBAUM, Miss ZENA
Res. 145 So. 2nd St.
TANNER, LAWRENCE M.
Res. 346 New York Ave.
Bus. Board of Education
Single
TRESSER, Miss EDYTHE
Res. 532 Lefferts Ave.
WEISER, BENJAMIN
Res. 751 St. Marks Ave.
Married

Late Applications

CHERVIN, JOSEPH
Res. 1105 Winthrop St.
Bus. Grocery, 1784 Prospect Pl.
Single
LESSNER, BERNARD
Res. 1878 E. 14th St.
Bus. Interiors, 1472 Bway.
Single
PEARL, STUART
Res. 1280 St. Johns Pl.
Bus. Accountant, 50 Broad St.
Single
Proposed by Leo Kaufmann
SELIG, SAUL
Res. 1432 Carroll St.
Bus. Gifts, 55 Liberty St.
Proposed by Bernard Hurwitz
STERN, IRVING
Res. 142 E. 46th St.
Bus. Textiles, 1384 Bway.
Single

The following has applied for reinstatement:
ROTTENBERG, LEON

Res. 135 Eastern Pkwy.
Bus. Woolens, Long Island City
Married

Proposed by Samuel Rottenberg
SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

Employees' New Year Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund.

Members are urged to make contributions to this fund.

Congratulations

Our heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Martin Neuberger of 823 St. Johns Place on the marriage of their son, Martin, to Miss Herta B. Kahn on December 21st.

Mr. and Mrs. Meyer Pashenz of 1169 Lincoln Place on the celebration of their 27th wedding anniversary, December 20th.

Young Married Group Now "Mr. and Mrs. Club"

THE Young Married Group will henceforth be called the "Mr. and Mrs." Club. We believe many potential members were frightened away by the title "Young Married," thinking that referred to newlyweds. Notices and announcements of the activities of the YMG will continue to appear in the *Review* and *Bulletin* under the new title.

The M.M.C. Club also wishes to announce that its traditional Annual Event will again be held this year. Plans are presently under way for a bigger and better affair than ever. Tickets will be priced at \$10 per couple and there will be an orchestra for dancing and professional Broadway entertainment and refreshments provided by the Center's caterers. Reserve the date now—Saturday evening, April 18th. Open to all Center members and their friends.

The next meeting of the Club will be held on Thursday evening, Jan. 22nd at 8:30. A member of the F.B.I., will be present to tell us the inside story of the Federal Bureau of Investigation and show us an illustrative film. Refreshments will be served, and all new Mr. and Mrs. members are cordially invited to attend:

ANNUAL MEETING – JANUARY 29, 1953

IN ACCORDANCE with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 29, 1953, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place. The proposed Amendments to the Constitution and By-Laws will be submitted for the consideration of the general membership.

HARRY BLICKSTEIN, *Secretary*.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

OFFICERS

President	Dr. Moses Spatt	2nd Vice-President	Frank Schaeffer
1st Vice-President	Maurice Bernhardt	Treasurer	Fred Kronish

Secretary Harry Blickstein

MEMBERS OF THE BOARD OF TRUSTEES

(For a term of three years 1953, 1954, 1955)

Maurice Bernhardt	Dr. Reuben Finkelstein	Kalman I. Ostow
Harry Blickstein	David Goodstein	Frank Schaeffer
	Henry H. Gross	

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Gold, David	Levy, Joseph, Jr.	Sterman, Jack
Goldberg, Saml. H.	Levy, Mrs. Margaret	Weinstock, Louis
Goldsmith, Herman	Lowenfeld, Isador	Wiener, Mrs. I.
Goldstein, Joseph	Lowenfeld, Mrs. I.	Wisner, Benj. H.
Gottlieb, Aaron	Markoff, Dr. S. T.	Zeitz, Harry
Gottlieb, Irv. J.	Markowe, Benj.	Zirn, Abr. H.
Gribetz, Louis J.	Martz, Benj.	Zirn, Samuel
		Zucker, Harry

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Samuel Rottenberg, Chairman

Nathaniel Friedberg	Morton Klinghoffer	Benjamin Markowe
Jacob L. Holtzmann	Israel Kramer	Irvin I. Rubin
James J. Jackman		Nathan D. Shapiro

WEIZMANN IN MANCHESTER

(Continued from page 10)

dealing with the San Remo Ratification. In that play I recall we drank a lot of toasts. None who had helped bring about the issuance of the Balfour Declaration were forgotten. We lifted up our glasses to Lloyd George, and Lord Balfour, and Dr. Herzl, and many others. But when it came our turn to drink "L'chayim" to Dr. Weizmann, we little ones, with our thin voices, and our still ungrown bodies, used every bit that was in us to shout out our love and admiration for this man who we already knew, in our own immature way, as a great statesman, a great scientist, and a lovable person . . .

I think to myself now that I have never since seen such a warm Zionist family as we were there in the Zionist Hall on Cheetham Hill Road in Manchester, England. Of course in those days no one was a Zionist unless he felt Zionism deeply. It was only an ideal then. But even so, a great part of its happy unity and wholesomeness must have been due to the well-known figures working so closely with the lesser known ones. And I personally feel, as I recall, that we were bound together not only because we shared the Zionist ideal, but because hovering in our midst, whether in person, or in our minds, was the powerful and loved figure of Chaim Weizmann, always steering, always encouraging. We little ones worshipped him and loved him. He was an inspiration and a blessing, and he has remained so throughout the years.

* * *

I put my child's book away, and I turn out the light. In the darkness I pray to God that in my child's lifetime, too, the greatness of our Dr. Weizmann shall illumine the world, and that his memory shall inspire the generations to come, as he did mine.

Uranium In Israel

Prime Minister David Ben Gurion announced that "certain quantities of radioactive elements" have been discovered in Israel and that an Atomic Energy Commission to be headed by Professor Hugo Bergman of the Weizmann Institute was being organized. Mr. Ben Gurion stated that in view of the discovery of the uranium deposits it had become necessary to conduct research on this new element.

NEW BOOKS

adolescent are offered. It is particularly necessary for a Bar Mitzvah lad who participates in a ceremony which, as the author states, "is not an ending, but a beginning to the understanding that leads to love of an ancient and ageless tradition and people."

The selections in the book give the best thoughts which Jews have expressed about the meaning of God, of Man, of Faith, of Torah, of the land of Israel and of America, and what all of these should mean to the Jewish youth of our day. A very useful section is termed "Bar Mitzvah Primer," in which are explained the major areas of religious observances, their history and significance, so essential for the lad to know.

The volume will be appreciated by every Bar Mitzvah lad, and the reading of it should be an essential feature in the proper preparation for the Bar Mitzvah ceremony. But not only a Bar Mitzvah, but every Jewish adolescent—boy or girl—will find the volume absorbing and enlightening.

"Eliakum Zusser, Poet of His People," by Sol Liptzin. Behrman House, Inc., N. Y.

This is the life story of one of the most

Continued from page 11

fascinating figures of Jewish life in the last century. Countless thousands of Jews, especially in Eastern Europe, knew the name of this folk-poet, who sang to them in their own Yiddish language. He was the outstanding *badchan* (a term difficult to translate into English), a minstrel or bard who would improvise verses at weddings which he would adapt to the bride and groom, to their parents and friends. That gave him his fame and popularity, and thousands of Jews would flock to hear him when he visited any community. But he was more than the *badchan*—he was a folk poet who expressed the hope and the dreams of his people in simple, homely verses which won the hearts of the masses. He was one of the pioneers of modern Zionism, singing its ideals in the language of the masses.

Dr. Liptzin, who is Professor of Comparative Literature at the City College of New York, has fashioned a beautiful story of the life of this interesting and unique personality which makes fascinating reading. It is more than the biography of one individual, it is the dramatic story of a period in Jewish history which should become more familiar to our American Jews of this generation.

Dov Shilansky, former member of the Irgun Zvai Leumi and the Herut Party, was sentenced in Tel Aviv to 21 months' imprisonment on charges of having planted explosives alongside the building of the Foreign Ministry in Tel Aviv. The judge of the district court who sentenced Shilansky ordered that he receive special treatment during his incarceration.

The court accepted Shilansky's contention that he had not planned to blow up the building, but had tried to stage a "one man demonstration" against the Israel Government's conclusion of a reparations agreement with West Germany. During the trial Shilansky testified that it was he who had given the police an anonymous tip that an attempt would be made to blast the Foreign Office.

After his arrest, two other former members of the Irgun were picked up and charged with having aided Shilansky. So far neither of them has been brought to trial.

Yitzhak Ben Zvi

(Continued from page 13)

Mr. Ben Zvi was among the 38 signatories to Israel's Declaration of Independence and became a member of the Provisional Council of State, the legislature assembly of the Provisional Government and was later elected a member of the First and the Second Knesset. He is a prolific writer as well as an outstanding scholar. His special interests are concerned with Oriental Jewish studies. He is head of the Institute of Research on Jewish Communities in the Middle East, which is affiliated with the School of Oriental Studies of the Hebrew University in Jerusalem, and a member of the Palestine Exploration Society and other scientific societies.

The new President is married. His wife, Rachel Yanait, is one of the outstanding leaders of the Pioneer Women in Israel and was the founder and for many years the director of an Agricultural training farm for girls in Jerusalem, which was destroyed during the War of Liberation. After the establishment of the State of Israel, Mrs. Ben Zvi organized the Youth Aliyah village of Ein Karen, near Jerusalem, and is now its director.

One of their two sons, Eli, fell in action during Israel's War of Liberation.

FIGHTER AGAINST RACISM

Continued from page 8

kind." As for the Jews, he, himself a Jew, refused to consider them a race ("The mental reactions of the Jews in each community are determined by the social conditions under which they live. . . . We have just as little right to say there is a Jewish race as that there is a French, a German, or a Spanish race"). As an internationalist, he was not even willing to concede that the Jews were a nation, if, perhaps, a nation *sui generis*.

Yet while outspokenly hostile to nationalism, he was not antagonistic to a nationality the background of which was a "social individuality that neither brooks interference from other groups nor possesses the wish to deprive other nationalities of their individuality." Boas finally admitted that "conceived in this way, nationality is one of the most fruitful sources of cultural progress. Its productiveness lies in the strength that the individual derives from being able to act

in a large homogeneous social group which responds readily to his thoughts and actions because he shares with it the same cultural background."

News of the Month

(Continued from page 13)

a prize from the Kessel Fund for his translation into Yiddish of a part of the Talmud. The Fund was established six years ago by Zvi Kessel, Mexico City Jewish philanthropist, and is administered by the Cultural Section of the Central Jewish Committee of Mexico.

☆

The Baptist Church of the Redeemer presented Temple Emanu-El of Yonkers with a new eternal light at a community ceremony. The Protestant congregation made the gift in gratitude for the extension of the Temple's facilities to the Christian group last winter when its church was undergoing repairs.

THE HOMECOMING

Continued from page 9

upstairs in the corner room facing the river. And so was my father."

Don still was uncertain whether he should get angry at this annoyance or remain amused. "Listen, bud," he hinted, "what are you, anyhow, a Kraut or an American?" He broke into a forced laughter; no one joined in the merriment.

The stranger smiled faintly, like someone who forgives a bad joke. "I'm an American all right. But I grew up right here, and my folks, my parents, and my sisters, they all lived here to the bitter end when they were taken away."

Frau Krause shrugged her shoulder in an indifferent movement of regret, but quickly recomposed herself.

"But why?" asked Mike innocently. "What did they do?"

"Not a thing, pal, not a thing," answered the soldier slightly mocking.

"Yes, the War!" interjected Hilde hurriedly, with great poise but little conviction. "We all suffered very much. My brother, too, was killed." She set her lips in pain. "At Stalingrad, you know."

"Don'tcha hear the lady, bud?" the corporal cut in, pleased to have found an angle. "Her brother fought at Stalingrad."

The stranger looked at the girl with genuine interest as if he were noticing her for the first time. Her full beauty

made no impression. "Yes," he observed meditatively, "while you fought the Russians, we were fighting you, too." Hilde blushed, felt as though she had been caught with a lie.

Don angrily jumped to his feet. "Cut it out, bud," he shouted. "That's past history, it happened a hundred years ago."

"For you, perhaps," the soldier concluded sadly, in tired anger, "but not for me." He glanced at the gathering, fumbled uncertainly in his pocket for a pack of cigarettes and walked out, leaving them all with a bad taste in their mouth and staring after him.

"Nice fella," said Mike, casting a sympathetic look at the closed door. "Aren'tcha comin', Don?" he added anxiously.

"I may as well," answered the corporal, staring blankly at his sweetheart, who seemed to avoid his glance. "It's spoiled here, anyhow. Dammit." Without a goodbye the soldiers dashed off in confusion. It was quiet in the living room, the infinite quietness of a bad conscience.

A few moments later Krause stood up and went to the window. He caught a faint glimpse of the three G. I.'s striding down the street. With a certain air of

affection Mike had his lanky arms around the stranger, while Don, still breathless, talked to both of them, excitedly.

There was an amiable feeling of trust about the three.

For a minute the old man stood musing at the window, then he turned with disgust. "*Na guck doch amal, wie der die Hand um den Judenlummel herumlegt. They'll never learn.*"

"*Was kannst denn Du ihnen schon beibringen,*" Hilde jumped at him, hastily. "Don't you know," she added, "what we have done to them? We all should be ashamed."

"Ashamed?" repeated Krause. "No!" He shrugged his shoulder morosely. "I have only regret that we didn't finish the job. The next time we'll do better!"

Israel Folk Dances Taught By Records

A country square dance complete with caller who sounds off in both English and Hebrew, is included in the album of "Israeli Folk Dances" just released by the Israel Music Foundation of New York and Tel Aviv. The collection of the nation's most popular group dances, were recorded by the Israel Folk Dance Orchestra. The dances are also available on a single long playing record.

A booklet of simplified, step-by-step instructions for all of the dance is distributed with the records. The Israel Music Foundation is a non-profit organization located at 1650 Broadway.

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